INDIAN ETHOS AND MODERN MANAGEMENT

Amalgam of the best of the ideas
from the East and the West

B.L.Bajpai

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[Amalgam of the best of the Ideas from the East and the West]

Presented to
Hon'ble Prof Navajivan Rastogi
with profound regards
B L Bajpai
4-11-2005

B. L. BAJPAI

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B.L. Bajpai

PREFACE

This book is meant to be a text for the course "Indian Ethos and Values" in the MBA programmes of Indian Universities.

Originality of ideas is not claimed. The book has been prepared based on ideas given by Indian as well as the western great thinkers of the modern as well as ancient times. Views expressed by academicians and practitioners in various seminars and conferences have been included.

We are all co-travellers in this world and co-dependent and interrelated. All life is one. Unitiveness and no fragmentation is the message of life.

Just think. If you die today, how will you evaluate your life's contribution in your journey into this world? What is your contribution? How are you living your life today? What legacy you will be leaving behind? Are you living your life for a purpose or are you exchanging each day of your life for ordinary things and for sordid goals?

This book is not just for students enrolled in a formal MBA level programme in management, though the book is focused towards them. This book is for all human beings who want to live a meaningful and more fulfilling life. Wisdom of the great saints and sages of India is scattered in the pages to follow.

Arise and awake. You are not to live in this world in this physical form for all times to come. This life is short. Vanities of life are trivial. Do contribute as much as you can.

Your capacity to achieve in life will become several times of what it is today only if you can understand the lessons discussed in this book and try to put them to practice. An ounce of practice is better than a pound of precept.

Divine power created you for a purpose. Discover that and get into the work. People perish because they do not develop a vision in life.

Read this book to bring more spice in your life. Life is precious. All life is one. You are your own teacher. God is in you and you are in God.

Each soul is potentially divine. The goal is to manifest divinity within by controlling nature, internal and external. Do this by following the Gyan yoga, the Karma Yoga, the Bhakti Yoga and the Raj Yoga- all in unison.

Let you become a bright star in wherever you are. But be so in your own eyes. That is where the reality lies. Become an object of pride in whatever place you have chosen as your 'Kurukchetra'. Make it a 'Dharmachetra' as well.

May Almighty pave the path of your life with purpose and contribution? Let you become a man of values. Have vision, have passion to contribute wherever you are. This book is a compass in your journey through this world.

Suggestions for improving the text or critical comments on the book are welcome. No compensation is claimable in any form what so ever for damage caused to any one by following the precepts or ideas given in the book. Address to contact the author is C-64, Sector J, Aliganj, Lucknow, India, Pin-226 024, E-mail Address:blbajpai@rediffmail.com, Telephone (Residence) 0522-2762028.

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“ऊ द्यौः शांतिः अंतरिक्ष शांतिः पृथिवी शांतिः आपः
शांतिः औषधयः शांतिः वनस्पतयः शांतिः विश्वेदेवा
शांतिः सर्व शांतिः शांतिरेव शांतिः सामा शांतिरेधिः
विश्वानि देव सवितुर्दुरितानि परासुव। यद्भद्रंतन्न आसुव।
ऊं शांतिः, शांतिः, शांतिः।”

*(Vedic prayer in Sanskrit for peace not only
in the world, but in the entire cosmos)*

1

INTRODUCTION

University Grants Commission have designed a course "Indian Ethos and Values" in their model curriculum for the MBA programmes of the Indian Universities. This curriculum is meant for adoption from the session 2002-03.The course finds place in the first semester and is a compulsory one.

This book is meant to be a text for one semester course on "Indian Ethos and Values" in the MBA and equivalent programmes of the Indian Universities. This course title is a new one for most of the MBA and equivalent management programmes. Though contents of the course are covered in one or the other form in most business schools in India, introduction of a distinct course would result into more focused attention on discussing the vital issues involved.

Logic of the Course

Management education has developed as a discipline during the last hundred years or so. It was in 1881 that Wharton School of Finance and Commerce came into being in the University of Pennsylvania, USA. Harward Business School was established in 1908. Afterwards, growth of business school was rapid. In the beginning management meant business management only. Now, management no longer belongs to the world of business alone. Its expanse has become quiet wide. Arun Wakhlu explains management as follows

"Different aspects of managing and living are closely linked. The very qualities that make one a good leader also help her to be a better mother. Good listening, for example, helps one with better people development, better customer service, better parenting, improved team work and also lowers stress.......

Management, as I see it, needs to be seen as a universally useful and holistic process, which can be helpful not only to corporate executives, but to all people. It is an approach to life, which has applications at home, in the family, in the neighborhood and in almost every human situation. I see management as a process of leading a full life, which harmonizes all spheres of activities."

Going by the above explanation, the following are the characteristics of management:

1. Management is an approach to life. It is a way of living.
2. Management is a process of leading a full life by establishing harmony between various spheres of activities.

In the evolutionary phase of management theory, emphasis was on analysis and logic. In the beginning, dominant themes were time and motion study, task analysis, operations scheduling and control etc. Then emphasis shifted to behavioral sciences. Hierarchy of needs model of Maslow, Douglas Mc Gregor's theory X and theory Y, hygiene factors and motivations of Herzberg, Mclelland's theory of achievement motivation, Japanese practices of Zen, quality circles and Kaizen etc. became popular ideas.

Emphasis in management education has been so far on techniques and skills.Now, the emphasis is shifting on the side of culture and values. Peter F. Drucker says that great heritage of ancient times will have to be an essential part of study and this heritage will have to include within it a great deal more than the civilization which is mainly Western. In his opinion an educated person is required to be able to appreciate other cultures and traditions as well such as Islamic, Japanese, Chinese etc. In his opinion the manager of future will have to be prepared for life in a global world. The world of tomorrow will be a Westernised one, but it will also be a tribalized world. One should become a citizen of the world in terms of vision, information and horizon. One has to get nourishment from the local roots, and in return one should nourish one's own culture as well. (see The Essential Drucker,page 290-91).

Peter F. Drucker says the following regarding India

"Thus one of the basic challenges managers in a developing country face is to find and identify those parts of their own tradition, history and culture that can be used as management building blocks. The difference between Japan's economic success and India's relative backwardness is largely explained by the fact that Japanese managers were able to plant imported management concepts in their own cultural soil and make them grow."(see The Essential Drucker, page 11).

The three greatest problems, which we face in India today, are:

1. Population
2. Pollution, and
3. Stress in life.

The solution to these lies in:

(i) Technological and Economic Development
(ii) Inner Development (which is done through Dharma)

Dharma means duty, truth, righteousness, virtue, ideal,and so on. "Dharma" is Sanskrit from the Aryan root dhar which means to uphold, support, or sustain. Pali form of Dharma is dhamma, which is used in Buddhism. Dharma is not a religious belief. Each individual has one's own dharma to perform. Society has a collective dharma to perform such as education, health care, social support to people.

Technology is the means whereby the external nature is controlled. Dharma is the means through which the internal nature is controlled. When we uphold Dharma, Dharma upholds or protects us. India's President A. P. J. Abdul Kalam points out that technologies are a core strength of the nation. But, in order to take advantage of the strengths of technology, we need 'punyathmas'. 'Punyathmas' are the dedicated individuals, the Dharmic people without whom we are unable to achieve our efforts of national development.

The twin forces technology and dharma provide solution to our problems and this is the reason why there is now an increased interest in ethos, values and spirituality.

Righteousness in conduct is the greatest wisdom for humans in the world. For getting one's intellect established in righteousness or dharma, some wise counsels are reproduced below:

1. "Mankind is a part of nature and life depends on the uninterrupted functioning of natural systems which ensure the supply of energy and nutrients. Civilisation is routed in nature, which has shaped human culture and influenced all artistic and scientific achievement, and living in harmony with nature gives man the best opportunities for the development of his creativity, and for rest and recreation.............. Man .... must fully recognise the urgency of maintaining the stability and quality of nature and of conserving natural resources."

(The UN World Charter for Nature)

2. When we respect the environment, then nature will be good to us. When our hearts are good, then the sky will be good to us. The trees are like our mother and father, they feed us, nourish us and provide us with everything; the fruits, leaves, the branches, the trunk. They give us food and satisfy many of our needs. So we spread the dharma for protecting ourselves and protecting our environment, which is the dharma of the Buddha. So long as the earth preserves her forests and wild life, man's progeny will continue to exist. (Maha Ghosananda)

3. "That the wide diffusion of culture, and the education of humanity for justice and liberty and peace are indispensable to the dignity of man and constitute a sacred duty which all nations must fulfil in a spirit of mutual assistance and concern, ... that peace based exclusively upon political and economic arrangements of governments would not be a peace which could secure the unanimous, lasting and sincere support of the peoples of the world, and that peace must therefore be founded if it is not to fail, upon the intellectual and moral solidarity of mankind."

   (UNESCO Declaration of 1945)

4. "Since wars begin in the minds of men, it is in the minds of men that defences of peace must be constructed.

   (UNESCO Declaration of 1945)

5. In the pursuit of wealth and knowledge, a wise person thinks as if he is immortal. In the pursuit of vows, the wise person thinks as if he is going to die tomorrow.

   (Hitopadesha)

(This verse points out the importance of long term perspective in the pursuit of wealth and knowledge. It does not work if one is in a hurry to get rich quickly). Knowledge earned in this life is carried in the next life through sanskaras. Similarly, if wealth is earned through wrong means, the doer will have to pay for it here in this life or in subsequent lives.

6. Evil thoughts, words and deeds follow an individual in the same way as wheels of a cart follow the hooves of the bullock. (Dhammapada)

7. Greed robs an individual of his wisdom (The Quran).

8. One should think clearly on wealth and try to earn it by pursuing the path of righteousness and by worship. The counsel of inner wisdom and the inner voice is the test in matters of wealth. (Rigveda)

This hymn from Rigveda highlights that the cosmic law is supreme and should be followed. Inner spiritual wisdom should become the guide in earning wealth.

A Look into the History of the World

According to Big Bang theory, origin of the earth is attributed to a big event in the cosmos. Billions of stars, planets and galaxies in the cosmos overawe a thinking mind. Eternal quest to find answers to questions such as- Who am I? and Where do we go after death? have not been answered to the fullest satisfaction of an inquisitive mind. The search is, however, on. Famous philosopher S. Radhakrishnan had said that the riddle of life can not be solved and we master life through our actions.

The history of human kind, as known to us, is not very old. We humans are very much limited in time, in space and in our knowledge and imagination.There might be life elsewhere in the cosmos. Our own earth might have been born and destroyed in the past.No one knows answers to these questions with certainty. The riddle of our life is the one we are faced with. In our journey into this world, what is our role and what we are expected to do ?An intelligent mind wants answers to these questions. Humans are not truly satisfied merely with materialistic gains. They want to transcend the materialistic world and want to live for greater purpose and vision.

The Egyptian calendar dates back to 4241 B.C. Shrikrishna Samvat in India is 5228 years old (which means its point of origin may be 3225 B.C.). Sample the following dates in the history of the world:

Event	Year
Egyptian Calendar	4241 B.C.
Death of Buddha	483 B.C.
Death of Confucious	478 B.C.
Death of Socrates.	399 B.C.
Death of Julius Caesar	44 B.C.
Birth of Christ	?
Death of Mohammed	632 A.D.
Death of Roger Bacon (Inventor of gun powder)	1294 A.D.
The Press of Guttenberg	1454 A.D.
Discovery of America by Columbus	1492 A.D.
Invention of steam engine by James Watt	1769 A.D.
The French Revolution	1789 A.D.
Man's Landing on the Moon	1969 A.D.

The above have been identified by Will Durant as landmark dates (man's landing on the moon is an addition from my side) in the history of the world. One can insert important events in between the above chronological sequence according to the viewpoint from which one wants to look at the history of the world. A look into the above sequence helps us to understand the total context in which humans have operated thus far in their journey in this world.

Will Durant has identified the following ten great thinkers in the world:

Confucious, Plato and Socrates, Aristotle, St Thomas Aquinas, Copernicus, Francis Bacon, Issac Newton, Voltaire, Immanuel Kant, and, Charles Darwin. His list does not include any name from the orient except Confucius. Will Durant mentions this limitation in his writings. According to Rajneesh, the seven great luminaries in the culture of India are Krishna, Patanjali, Shankar, Gorakhnath, Buddha, Mahavir, and Kabir. If this list is to comprise of twelve, then the names to be added are Meera, Nanak, Ramkrishna, Nagarjuna, and J. Krishnamurthy.

Managers of the globalized world of our times are required to become aware of the heritage of the world as a whole.The above list can be reshaped to represent a different perspective about the greatest thinkers of the world.

Will Durant has identified the great moments in the history of humans as follows:

1. **Speech :** Speech did not come to humans all of a sudden. It was an evolutionary process spanning thousands of years over which speech power and languages were developed. Speech is a powerful force but for which we could not have been where we find ourselves today.
2. **Fire :** Fire is a great boon to humans. Humans got mastery over night due to fire. Tools could be made with the help of fire.
3. **Conquest of Animals :** Domestication of animals was a great moment in the life of humans. This gave them freedom from lot of manual work they could have done themselves in the absence of their conquest over animals.
4. **Agriculture :** Agriculture made a sea change in the lives of people. Humans depended on animals for food prior to their switching over to products of the field as their food.
5. **Social Organization :** Humans quarreled and fought among themselves.Those, who were more powerful, could survive.The less powerful were killed.This gave rise to the development of a system

of kingship, in which the more powerful promised to protect the week ones, provided the latter agreed to pay for it in terms of goods or services. This process led to the establishment of kingdoms -small and large. Social organization developed in different ways and provided a unique way how humans lived together. Chaos was replaced with order. Barbarism and brutality gave way to civility and compassion. Evolution of human values is a part of the process of social growth and evolution. Looking into what has happened in the past, we should not get panicky when we see corruption, brutality and crime in our modern times. Democratic form of government, which we see today, did not come all of a sudden. It has taken quiet a long time for humans to establish the rule of law, whose beneficiary all of us are today.

6. **Morality :** The concept of morality and ethics is a later age development in the history of humans. Humans developed the concept of values and ethics as a device to protect them from extinction. More advanced a civilization became, greater was the sense of ethics and morality in it. When decadence of moral values did set in, civilizations lost their sheen and they destroyed themselves.

7 **Tools :** Tools came into being as a means for fighting with enemies as also for agricultural activities. Copper melts at a lower temperature, therefore, it was discovered first and tools made of copper came in vogue at an early stage. Iron melts at a higher temperature, therefore, it was discovered later. In the history of humans, copper age preceded the iron age. Man had put fire at the entrance of the cave for fear of wild animals. But, in the morning, he saw flowing copper on the entrance gate of the cave. This must have led to the discovery of copper.

In India, copper and iron are found in areas around Patna, which was known as Pataliputra in ancient times. People got access to tools earliest by making use of copper and iron. Therefore, they became the winners and the centre of political power remained at Pataliputra for a long time in the history of India.

8. **Science :** Habits of observation and experimentation led to the development of what we call today as science. Modern tradition of experimental science developed in the West in 13th century. This was an outcome of contacts across Eurasia, when large number of Chinese ideas and inventions reached Europe across the steppelands

and the silk routes, via the Muslim world. According to Thomas Huxley, science is nothing but trained and organised common sense.

9. **Education :** Spread of education through schools and teachers took place in the West in the 14th and 15th centuries by the use first of paper and then of printing.
10. **Writing and Printing :** The development of the printing press in Europe in the mid 15th century resulted in the production of numerous copies of religious and other kinds of books. A new generation of self educated men and women were created because of this revolutionary development in the history of humans.

The above ten stage process of gradual evolution has led humans to where they are today. Scientific explanation of the sequence of events appeals to reason and logic. The intellectual mind negates any concern for morality, ethics and religion on the basis of his reasoning and analysis. Any talk about truthfulness and honesty etc. is considered as balderdash and irrelevant. There is no "jivatma" and there is no "paramatma", this became the refrain of an intellectual mind. The conclusion is that powerful and mighty would rule taking refuse under the cloak of morality and ethics reserved only for others. This is what we call as rise of "tamasic" and "rajasik" forces in the world. The realities of life support this. The purpose of this course on "Indian Ethos and Values" is to provide an answer to such critical questions of life.

Marvels in technology were developed in the West. Indian or oriental genius is in the area of 'dharma' or values.Spirit of India lies not in science, but in religion. Action is not the key thing here but contemplation is. Applying mathematics to artillery is not the genius of India, but fraternal gentleness is in the genes of India. Lord Buddha said that life is full of sufferance. We can make it bearable by not doing injury to anyone. Speak no evil of anyone. Practice Ahimsa. If an intellectual mind prefers to call this as superstition, one is free to hold one's own views.

Logic of Charles Darwin in and the Concept of Dharma

Charles Darwin is a great intellectual name famous for his theory of natural selection. Will Durant consider his time (1859) as the beginning of modern thought. Will Durant observed that in Western civilization, prior to Charles Darwin, there was belief in divine power who was held omnipotent and had ordained the world such that virtue will be rewarded and crime will be punished by a plan of God. But, Charles Darwin has negated all such ideas. In nature, there is a struggle for existence, for mates and for power. Tender flowers and gentle animals are eliminated. And, in the same way, gentle humans are also eliminated. It is said that meek and humble shall inherit the earth, but they will not have mineral rights. Charles Darwin has shown through his scientific experimentation that the earth is full of warring species, competing individuals and every organism vies for supremacy over the weaker organism. Every life is lived at the expense of some other life. Natural catastrophes take place in which the weaker form of life are eliminated and stronger ones survive. Earthquakes, tornadoes, droughts, famines, pestilence and wars take place and millions are eliminated. This is the law which operates in nature and this is the reality. Millions are killed in war. Human brutality decides who wins. In his opinion, human race is not a favourite creation of any God Almighty. Man is part of nature in the same way as other forms of life are and man has risen from ape to his present status. There is no immorality associated with man. He is condemned to death ever since he is born in this world. This harsh and bloody picture of the world has been painted by Charles Darwin. Now, in the face of these scientific ideas -can we lay any credence on 'dharma' whose path humans are asked to follow.

Vedanta provides answers to the questions raised above. Divine power sleeps in minerals, is awake in vegetable life, walks in birds and animals, and thinks in humans. Not a particle of dust can be destroyed. How can energy or consciousnesses get destroyed? So, soul is immortal. Near death experiences, communication with the souls of dead through means such as plainchant, vivid narrations of appearances of apparitions recounted by so many, events of reincarnations, I think therefore I am and narrations of mysterious premonitions - all these indicate that there is a world beyond the world which we experience through our sensory organs. There is abundance of evidence in favour of the need for 'dharma', which is an instrument through which internal nature is controlled and human journey in this world is made meaningful.

Child is in the womb.Dialogue takes place between ego and atman. Atman says, "There is some one beyond this world of ours..Someone seems to be talking. "Ego says", Do not talk nonsense. "There is nothing beyond this world of ours." Atman says again, "There seems to be someone moving and acting. There seems to be light outside this world of ours." Ego rebuffs and says,"Sleep on. Do not get misguided. There is nothing outside us." The same is true about humans as well. Humans are part of the consciousness, which pervades the cosmos. But, personal consciousness is required to be expanded so that it becomes transpersonal consciousness. Then we all become positive contributory in the functioning of the universe. The message of oneness of all beings is an idea of the Vedic seer. Modern science also subscribes to the same view that all life is one. Darwin's theory of natural selection is not a negation of the Upanishadic idea of life.

Realizing the contribution of India in the world civilization, Will Durant observes as follows:

"India was the motherland of our race and Sanskrit the mother of Europe's languages. She was the mother of our philosophy, mother through the Arabs, of our mathematics; mother through the Buddha, of the ideals embodied in Christianity, mother, through the village community of self -government and democracy. Mother India is in many ways the mother of us all."

It is against the background of the viewpoints of Peter F.Drucker and Will Durant quoted above (more viewpoints are not covered here due to constraint of space, and also because this may be little bit of diversion from the main theme) that introduction of the course "Indian Ethos and Values "has been made a part of the curriculum in management education.

Need for Spirituality or Unitiveness

Once I was talking to a childhood friend of mine who had retired from Indian Army few decades back and was living a retired life at his native place in a rural area.Unsatisfied with his unethical stand on certain issue on which I had discussion with him, I asked him, "Would you derail a passenger train in return for one crore rupees?" He instantly replied in the positive. I said, "Hundreds of children, women, and men would get maimed and killed. Would you not care for any body?" He said,"I do not care. My personal interest is supreme." My next question from him was,"Would you derail the train if your son is a traveler in the same train?" Upon this, he said,"No, then I will not do it." I said,"Will you do it if the reward money is raised to several crores?" He said,"No, no, then I will not do it for any amount of money."

This dialogue unsettled me. If humans do not recognize the importance of inter dependence, do they have any future ahead of them. The truth is that without becoming mutually beneficial, we are all lost. There will be bloodshed, acrimony, revenge, hatred and destruction. Will Durant has made an important point when he lists invention of "morality as a great moment in the history of humans."

Spirituality is like a compass in the human ship. Just as a ship can not sail in proper direction and would get destroyed in the absence of a compass, similarly this human ship of ours in this world gets destroyed in the absence of spirituality. Seers and sages in India have provided us insights on spirituality. Without understanding spirituality and making it the basis of our actions, the 21st century will not be there.

Therefore, there is a need that spirituality is integrated with education. If we succeed in this endeavor; there will be no dearth of leaders and entrepreneurs. India's President A. P. J. Abdul Kalam is of the opinion that spirituality must be integrated with education.

Humans have lived for long on the basis of military strength. This was the potent force through which the world was ruled. Wars were frequent. Status of a country depended on military power. But, the situation has been changing. Military strength has not ceased to matter, but it has lost its sheen. Its place was taken over by cold war. Then cold war was replaced by technology, trade and business. Karl Marx had talked about the dictatorship of the proletariat, but even that also came to a close. Capitalism has also changed in its character. It has become more humane and now abides by democracy. All these are developments in the positive direction.

In the world of our times, military strength and economic factors are determinants of the status of a country. But, culture is getting added as a third factor whose primacy is being recognized by the countries of the world. Therefore, there is now increased interest in democracy, human rights and conservation of environment and sustainable development. Also, there is concern for controlling population, poverty and stress in the lives of the people. All these aspects are encompassed within the larger canvas of culture.

India is the epicentre for cultural carnival. It is the meeting point of the civilizations of the world V.S. Naipaul says "Hindus say that Hinduism is less coercive and more spiritual", and they are right.

Vedas proclaim -"mata bhumih, putroham prithivyaha "(Earth is my mother. I am son of the world.). The invocation "Om Shantih Shantih" is a rhetoric in the Upanishads. This invocation is a prayer for sublimation of the three types of afflictions in the world-physical or corporeal, caused by the forces of nature, and the worldly .

Culture or ethos has the power to transform the lives of people.This is so because people any where are conscious about their identity. Indian society had a cultural identity, which is now about 5000 years old. Her great strength is that she has within it 4653 communities, which use different modes of worship, different kinds of beliefs and values and they have lived here in India since ages. People from all parts of the world invaded India. Some settled here and made it their home. Some plundered us and left for their own home land. This drama continued since the invasion by Alexander in 326 B.C. The Greeks, the Turks, the Huns, the Moghuls, the Portugese, the French, the British, the Dutch-they all came here and looted us and enslaved us not only physically but mentally also. Indians did not ever venture to plunder any other countries of the world. We did not grab any one's culture or land. We did not try to enforce our way of life on any one. We have always believed in nobler values of life which are enshrined in the Vedas, Upanishads, the Ramayan, the Mahabharata, the Bhagvat etc. These scriptures are expressions of the accumulated experiences and values of the Indian people. Greeks have Iliad, Germans have Faustus. Similarly, Indian ethos and values of life find expression in the myths, legends and sentiments contained in scriptures of India.

Concern for human rights, concern for ecology, concern for democracy has been in the veins of India in her ancient past. Sample the following celestial song of the Vedic rishis:

"sam gach chadhwam, sam vadadhwam, sam vo manansi janataam.

devabhagam yatha purve sanjanana upashate." (Rigveda, 10 191-2).

"Move together in unison, conduct dialogues among yourselves with goodwill, share your knowledge in harmony."

The cultural identity of India is a force which can be used for harnessing the energy of our people. We witness the march of globalization in the field of culture and ethos also. Electronic media has now made the world a family in the true sense. A piece of music or song spreads throughout the world within no time. Eastern and Western music got mingled. Similarly, international awards like the Noble, or Fulbright Fellowship etc. make it possible for knowledge and ideas becoming global so soon. All these are signs of cultural synthesis the world over.

Identities are important for people, But, only the relevant ones will be retained and the irrelevant ones will get in disuse. A good example of this is Indian Saree. It has remained in use. But, dhoti has lost much of its sheen and not many males are wearing it any more.

Human society seems to be now heading towards a universal civilization. There is cultural coming together of humanity and there is a growing acceptance of common values, beliefs by all the people of the world.

A counterview on culture or civilization has been presented by Samuel P. Huntington in his famous book "The Clash of Civilizations and the Remaking of World Order." In the opinion of Huntington, there is little evidence that the world is heading towards convergence. He says that in spite of global communication having become a reality, cultures try to preserve their own indigenous identity. Regional or local media industries are emerging to take care of local tastes and preferences.

But, religion is now becoming a central force, which mobilizes and motivates people. He says that it is not as if the whole world is becoming westernized after the collapse of communism in Soviet Union. The more fundamental form of divisions, which are based on ethnicity, civilization, or religion, will continue to become new points of conflict in the modern times. Transportation and communication technology has facilitated speedy movement of capital, goods, knowledge and ideas throughout the world. However, people define themselves by their distinctive identity. As people travel more and increase their interactions, they accord greater relevance to their own cultural identity. Citing an example, he says that Americans purchased more and more Japanese goods, but this has not made them give up their own cultural identity and become Japanised. On the contrary, people stick to their own cultural roots with greater determination. In his opinion, universal civilization is a myth. However, increased interaction among the citizens of the world would enable them to learn ideas, techniques, inventions, practices, etc. from each other more quickly than it has been possible ever in the past.

Now, distinctions among the people of the world are not on the basis of ideologies, political affiliations or economic interests. The distinctions are cultural and a homogenous world civilization will not emerge. What is becoming most important to people are their history, tradition, religion, language, custom and values. The clash will now be in the context of identity. World's major civilizations will form their own groupings of nation states that are where the focus of conflict will remain centered in the 21st century.

The above two ideas are named as convergence and divergence theories. The one described earlier is called convergence theory and the later one is called divergence theory. According to the convergence theory when a society gets urbanized, industrialized, and globalized, its mode of thinking becomes Western or European. Traditional modes and behavior are changed and socio-cultural characteristics of people become Western. On the other hand, divergence theory holds that industrialization, urbanization and globalization does not destroy the traditional values and culture of a society. Existing value system is not given up.

Research conducted by Dong Ki Kim in the context of Korean society revealed that "Convergence Theory" looks more applicable to the thinking of Korean businessman than" Divergence Theory". It is safe to conclude that today's businessmen have both westernized attitudes (convergence) as well as Confucian traits (divergence) combined together.

A conference was held in India in New Delhi (July 2003) on "Dialogue Among Civilizations" sponsored by the Human Resource Development ministry and UNESCO, in which India's Prime Minister Sri Atal Bihari Vajpayee makes the point that while tremendous progress had been achieved, something precious- the human element had been missing. Man was looking for answers to questions that were self created, like "my country, right or wrong", "my people the greatest in history", and "my faith the only faith." He rejected the "Clash of Civilizations" theory that has gained currency in the west and called it as "flawed and baseless." Much confusion stemmed from mixing civilization and history, he pointed out. He said, "To be civilized is to abjure clashes and conflicts, and to try to resolve all disputes and contentious issues through dialogue." He emphasized that "tolerance should be a global idea." He asked world community to adopt the concept of secularism- "sarva pantha samabhava" to promote better understanding, peace and cooperation.

Holding a dialogue between civilizations of the world is happily a part of Indian Ethos and Values.

Present Status of Teaching of the Course

Courses relating to culture, ethics, values, leadership etc are getting introduced in the curriculum of most business schools in India and also the world over. The focus is on inculcating values and beliefs such as:

- Trust begets trust.
- Tell the truth-your employees will find it out anyway
- Place equal emphasis on ends and means; Don't care only about

ends

- **Business evolves from society, so it must contribute to its betterment**
- **Bottom-line for success is -benevolence**

The tenets of corporate ethics are being identified such as

- Trustworthiness
- Respect
- Responsibility
- Fairness
- Caring
- Good citizenship

These are indications of thinking in the positive direction. Indian Institute of Management (IIM), Ahmedabad has included business ethics as a part of the course curriculum in "Indian Social and Political Environment", which is taught in the first semester. IIM, Bangalore has modules on the course, which are taught before the start of the course.The institute screens films such as 'The Insider', 'A Civil Affair' followed by a discussion. IIM, Kozhikode has included studies on business ethics from its inception. IIM, Kolkata has Management Centre for Human Values, whose activities have gained world wide appreciation. IIM, Lucknow has set up global centre for leadership and human values.

Prof Indira Parikh of IIM, Ahmedabad opines that 'Indian organizations need not forever be borrowers, adapters and adopters, but should provide models of people-management, which can be applicable globally.'Prof. C. Panduranga Bhatta of IIM, Kolkata asks as to why must we look elsewhere ? Dharma or the principle of righteousness is so much part of the Indian classical wisdom.

Conclusion

Genius of the West lies in technology. Genius of India lies in spirituality. India is one of the great nations in the world, which possesses a great civilization and culture as also a developing economy. These are her great strengths. The task is to utilize the core strengths of India to her advantage. Decolonization and collapse of communism were the two great events of the 20th century. With decolonization, hegemony of the European countries came to an end. With the collapse of communism, the control of Soviet Union over the East European countries came to an end.

The world's problems now relate, in the main, to democracy or human rights, pollution and stress in the life of people. The spiritual ethos of India can help solve these problems. That is why the course 'Indian Ethos and Values' has been made part of the curriculum in management education in India. India's past has been a glorious one. We have had rich literary and cultural traditions in the past. Carrying them forward is the responsibility of each of her citizens.

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2

ROLE OF SOCIALIZING INSTITUTIONS IN EDUCATION

Basic purpose of an educational system is to impart knowledge, skills and values to students. It is through these that humans acquire the ability to earn and also to behave in a responsible way in the society. It is for this reason that investment in education has acquired so much of importance in the modern day society.

In the realm of business education, it is now increasingly realized that education is to business what fertilizer is to farming. In an era of enhanced global competitiveness, it has now become crucial to constantly improve the quality of our educational programs in all areas of studies. There is no other means which enhances potential and capabilities as much as education does. Needless to emphasize that to be able to function in the fast changing world of our modern times, an individual requires a new set of behavior patterns, attitudes and methods of communication.

There are three important socializing institutions, which play important role in the educational process of an individual:

1. Family
2. Academic World
3. Work Situation or Corporate World

Mother's role is greatest in shaping an individual. Learning process is very fast in the days of childhood. The speed with which a child learns the mother tongue is a unique learning experience in the life of an individual, the like of which is never seen in the later years of life. Behavioral characteristics are also picked up in the early childhood days, the recordings of which can not possibly be erased by the experiences and learning of later years of life. Therefore, it is extremely important to educate women on the right lines, if we want our society and civilization to grow and prosper.

Right kind of environment is needed in order to create right perceptions in an individual. The society, which does not understand the significance of parenting, cannot develop itself culturally. Behavioral traits of compassion, forbearance, love and sympathy are developed on account of education in the childhood days. In the absence of right kind of parenting, we can not have harmony and peace in our society. Each child is created with a mission in the world. Potentiality is hidden in him.It is the duty of parents and the society to help the child reach his/her potential.

Indian ethos believed that child education begins since conception. The desire with which a child is conceived determines the destiny of the child. Mental state of father and mother during the stage of pregnancy is also a contributory factor. The state of mind of the child is shaped on the basis of the state of mind of parents. The child is sensitive to the goings on in the environment surrounding him/her. According to ancient scriptures, Prahalad was listening to Narada while he was in the womb. Similarly, Abhimanyu learnt secrets of warfare while in the womb.

A pregnant woman was encouraged to live in an "ashram" in the ancient times. "Ashram" is a place which is free from stress. Whatever are the emotions of the mother, they become emotions of the child as well. Experiences of the child at the time of birth are also responsible in shaping the future of the child. It is for this reason that celebrations are made when the child is born. If the child is not welcomed when he enters into this world, the same determines his psyche as well. If a child is welcomed upon his coming in the world, he develops a positive attitude about the world.

Initial years in the life of the child are crucial. The first five or six years develop the blueprint of the life of the child. Childhood experiences are stored in the subconscious. Patterns of success, failure, rejection, insecurity are formed during the initial years of life.

Panchatantra (200 B.C.) says:

"These five are fixed for every man
Before he leaves the womb:
His length of days, his fate, his wealth,
His learning, and his tomb."

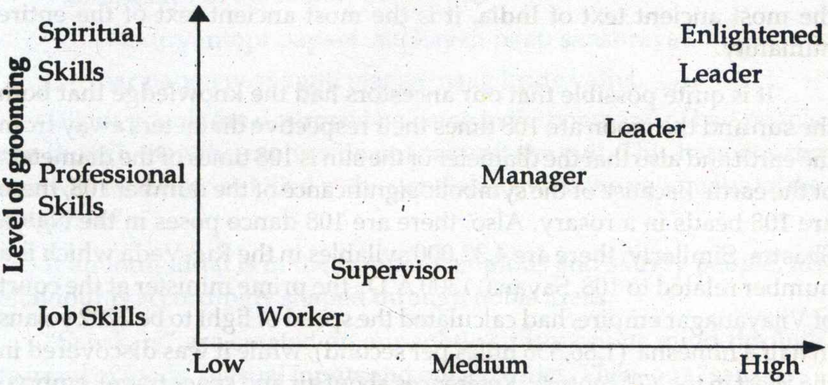
Eric Berne, famous psychiatrist, modifies the above as follows:

"These five are taken from your sires,
Six summers from the womb:
Your length of days, your fate, your wealth,
Your learning, and your tomb."

It is said that destiny of an individual is shaped by what goes on inside his skull when he is faced with what goes on outside his skull. Each person decides in early childhood how he is going to live his life and how he will die. Early childhood lessons play a very important role in whatever an individual does throughout his life.

The three socializing institutions viz. family, academic world and the work situation continue to play some role in the educational process of an individual throughout his life.

The following diagram explains the process of development of an individual.


Level of grooming
Spiritual Skills
Professional Skills
Job Skills
Enlightened Leader
Leader
Manager
Supervisor
Worker
Low
Medium
High
Intensity of grooming

An individual remains under developed when he is deprived of education. If job level education is denied, individual leads a low life. When the educational process is high in intensity and professional level education is given (such as in architecture, medicare, teaching, technology etc.), human development takes place at a higher plane. True development of a higher order does take place when an individual gravitates towards the level of enlightenment. It is at this level that Indian ethos and values can play positive role in the development of a healthy citizen.

Education at the level of enlightenment may be said to comprise of the following three aspects. These are not all mutually exclusive:

1. Spirituality or "adhyatmikata" or Dharma
2. Behaviour
3. Wisdom.

Lessons in "spirituality" are core competency feature of Indian ethos and values. Lessons in "behaviour" can be learnt with the help of concepts and theories such as "Transactional Analysis." Wisdom is learnt through insights available from literature, history, religion etc. Thinkers such as Socrates, Aristotle, Plato, Confucius, Chanakya, Machiavelli provide us insights on what can be the wise course of action. Though, wisdom can not be told, its true source lies within the individual himself.

This course on "Indian Ethos and Values" is a necessary concomitant of human growth and development. India is the cradle of one of the few living civilizations on our globe today. Sages in India delved deep into the problems of human life. These are enshrined in the four Vedas, the Upanishads, the Mahabharata, the Ramayana etc. Rig-Veda is not only the most ancient text of India, it is the most ancient text of the entire humanity.

It is quite possible that our ancestors had the knowledge that both the sun and the moon are 108 times their respective diameters away from the earth and also that the diameter of the sun is 108 times of the diameters of the earth. Because of the symbolic significance of the number 108, there are 108 beads in a rosary. Also, there are 108 dance poses in the Natya Shastra. Similarly, there are 4,32,000 syllables in the Rig-Veda which is a number related to 108. Sayana, 1300 A.D., the prime minister at the court of Vijayanagar empire, had calculated the speed of light to be 2202 yojans in half a nimesha (1,86,536 miles per second), while it was discovered in the West in the 17th century. References about air and space travel, embryo transplantation, multiple births from the same embryo and WMDs (Weapons of mass destruction) and that there are 84 lakh yonis in the universe-are verified by the modern biological estimates.

Future is Shaped by the Inputs we Receive

Inputs, which we receive, determine our behaviour. Dietary intake determines human behaviour. Also, what we receive through the sensory organs determines human behaviour. British Journal of psychiatry has established through studies that food intake determines the behaviour of juvenile delinquents. Dog fed on vegetarian diets shows far less ferocious behaviour than dog fed on raw meat. Our mind is nourished by the food that we take almost in the same way as the food influences our physical body.

Mind receives inputs through sensory organs- eyes, ears, nose and skin. Exposure to provocative images on television and internet and other media influences the mind of the viewers. Heavy rock music stimulates the mind to act in passion. Reading horror stories, viewing horror movies for hearing eerie music associated with death and ghosts arouses evil propensities. On the other hand, listening to hymns and bhajans, reading books about God and noble ideas leads to purification of mind.

Our mind receives inputs from the thoughts and activities of the people who become a part of our company and friendship. It is an old saying that a "man is known, by the company he keeps." Mind absorbs the vibrations emanating from the thoughts and activities of the people we associate with. If you are in the company of a thief, you act and think like a thief.

Valmiki says in the Ramayana:

"akurvantopi papani suchayah paap sanshrayat,

par papen nashyanti matsye naag hride yatha.

"Pious people are destroyed by being in the company of bad people even though they themselves do not commit the evil. This happens the same way as fishes are killed in the pond along with the venomous snake living in it."

If an individual is in the company of pious and saintly people, his behaviour is accordingly shaped through noble ideas.

"Sanskars" are created on our subtle subconscious mind through the input of foods, sensual inputs and our activities. Then, our "sanskars" are carried over to the next body which we get after death. It is natural for humans to run after sensual enjoyments, but through conscious endeavor they can learn self control. It is for this reason that the quartet of Dharma, Arth, Kama and Moksha contains within it the element of Dharma. Dharma puts a check on whatever we do. It asks us to confine within the permitted parameters. Even a wise man is not immune to attraction of sense objects.

There are three attributes of the material nature (Prakriti) which controls human thoughts and actions -sattva guna, rajoguna and tamoguna.

"Sattva guna" motivates one towards pure and noble thoughts which leads one to virtuous and altruistic actions. "Rajoguna" motivates one towards generating wealth and a sensual life style that leads to arrogant and selfish actions. "Tamoguna" motivates one towards mental and physical inactivity, punctuated by angry and violent actions leading to stagnation and decay.

Everything which is a part of material nature (or prakriti) can be placed into one or the other or the combination of three "gunas".

If we take the right type of food, if we associate with the right type of people and if we receive in our mind the right type of audio visuals - then our mind becomes serene and "sattvaguna" dominates us. As we decay, we gravitate towards "rajoguna" or " tamoguna". These three gunas are explained in greater detail in the Gita.

This chapter has explained the process of human growth, development, and behavior in the light of Indian ethos and values. Insights from modern psychology and from Indian ethos and values provide wholesome framework for understanding the dynamic nature of human behavior and destiny. Actions and thoughts of each one of us influence the entire cosmos in unmistakable terms. Our fates are codependent and interdependent. An understanding of this basic truth lies in the concept of Dharma as it is understood in Indian ethos. We deal with the concept of Dharma in some detail in a later chapter of this book.

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3

CULTURAL HISTORY OF INDIA

Will Durant writes in his book "The Story of Civilization: Part I, Our Cultural Heritage" as follows:

"Nothing should more deeply shame the modern student than the recency and inadequacy of his acquaintance with India.Here is a vast peninsula of nearly two million square miles ....one fifth of the population of the earth; an impressive continuity of development and civilization from Mohenjo-daro, 2900 B.C. or earlier to Gandhi, Raman, and Tagore; faiths compassing e.g. every stage from barbarous idolatry to the most subtle and spiritual pantheism; philosophers playing a thousand variations on one monistic theme from the Upanishads eight centuries before Christ to Sankara eight centuries after him; scientists developing astronomy three thousand years ago; and winning Nobel prizes in our own times; a democratic constitution of untraceable antiquity in the villages and wise and beneficent rulers like Asoka and Akbar in the capitals; minstrels singing great epics almost as old as Homer and poets holding world audiences today; artists raising gigantic temples for Hindu Gods from Tibet to Ceylon and from Cambodia to Java, or carving perfect palaces by score for Mogul kings and queens–this is the India that patient scholarship is now opening up, like a new intellectual continent, to that western mind which only yesterday thought civilization an exclusively European thing."

Max Muller's oft-quoted observations about India are:

"If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty which nature can bestow–in some parts, a veritable paradise on Earth–I should point to

India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts–I should point to India."

The Land of India

Describing India, the great Sanskrit poet Kalidas, says:

"asyuttarasyam dishi devatatma,
himalayo naam nagadhiraaj.
purvaparau toya nidhi vagahya,
sthitau prathivyamiva maan dandaha."

"On the northern part of it, there is the king of mountains called the Himalaya–which is the abode of gods.On the eastern and western part of it, there is the ocean. The mountain stands as a standard bearer in the world."

A.L. Basham describes India as follows in his book "The Wonder That Was India ":

"The ancient civilization of India grew up in a sharply demarcated sub-continent bounded on the north by the world's largest mountain range the chain of the Himalayas, which with its extensions to east and west, divides India from the rest of Asia and the world.the barrier, however, was at no time an insuperable one, and at all periods both settlers and traders have found their way over the high and desolate passes into India, while Indians have carried their commerce and culture beyond her frontiers by the same route. India's isolation has never been complete, and the effect of the mountain wall in developing her unique civilization has often been overrated."

Origin of the Word Hindu

India gets separation from the rest of the world by a huge mountain range in the north and ocean in the south. Mountains are the source of the two great river systems –the Indus and the Ganga. The river Indus is now mainly in Pakistan. Earliest civilization was founded on the river Indus and the name Hindu came into being from the name Indus. Indians know this river as Sindhu even today. Persians found difficulty in pronouncing 's'. So, they pronounced Sindhu as Hindu. Entire people inhabiting on the eastern part of the river Sindhu came to be known as Hindus. Entire land to the east of the Sindhu river came to be known as Hindia, which was pronounced as India. Thus both the words 'Hindu' or 'India 'are alien in origin for Indians. The word 'Hinduatan' is also a name given by

Persians and originated from outside India. In the ancient times, this subcontinent was known as 'Jambudvipa'(the continent where jambu trees are found). It was also called as 'Bharatavarsa'(the land of the son of legendary emperor Bharat). Muslim invasion brought the name 'Hindustan' more into prominence.

The five great tributaries of the river Indus are -Jhelum, Chenab, Ravi, Beas, and Satlej. The other river system, which is on the eastern side, consists of the Ganga and its main tributary river is the Yamuna.

The Ganga originates from the glacier Gangotri in the Himalayas and flows through the region, which is called as the heart of India. This region was once known as 'Aryavarta'or the land of Aryans. This is the region wherein the classical culture of India was born. The land of the Gangetic Zone was once the most productive land in the world. However, thousands of years of unscientific agricultural activity and deforestation has reduced drastically the fertility of the land here. Ganga meets another great river the Brahmaputra in the Bengal, where it forms a delta. The river Brahmaputra flows through Tibet, India and Bangladesh. The confluence of the Ganga and the Brahmaputra forms the eastern most outpost of the culture of Hindus.

In the southern part of India, there is a high-land zone consisting of the chain of the Vindhya mountains. Most of the southern part of India is a dry and hilly plateau. On the eastern and western side of the plateau, there are a long range of hills, known as the Eastern and the Western Ghats. Western Ghat is higher. Therefore, most of the rivers flow eastwards into the sea. Some of the great rivers are the Mahanadi, the Godavari, the Krishna and the Kaveri. The rivers Narmada and the Tapti flow towards west. At the mouth of the rivers, there are plains which are densely populated. In the south-eastern part of the Peninsula, there is a larger plain, which is called as Tamil region. The culture of this region was once independent from the rest of the peninsula. Now, there has been so much admixture of the north and south, that cultural division has disappeared.

The distance from Kashmir in the north to Kanyakumari in the south is around 3200 kms. Climate varies considerably from one part of the country to the other. Temperature varies less in South India.

Monsoon is precarious in India. Man could do little to protect himself against the vagaries of the nature. Some believe that this had made Indians fatalistic in outlook. Civilizations in other parts of the world such as the Greeks, Romans and Chinese faced hard winters. Therefore, hard work was encouraged in these cultures. But, here in India, nature was bountiful. Abundant sunlight and clement weather made people complacent and lazy. However, such a judgment is not so easy to reach at. Indians had achieved great heights in the ancient past. They had built splendid temples. Remnants of the ancient past do not indicate that Indians were a devitalized people.

A.L. Basham writes that "The ancient civilization of India differs from those of Egypt, Mesopotamia and Greece in that its traditions have been preserved without a break down to the present day. Until the advent of the archaeologist, the peasant of Egypt or Iraq had no knowledge of the culture of his forefathers, and it is doubtful whether his Greek counterparts had any but the vaguest idea about the glory of the Periclean Athens. In each case there had been an almost complete break with the past. On the other hand, the earliest Europeans to visit India found a culture fully conscious of its own antiquity -a culture which indeed exaggerated that antiquity, and claimed not to have fundamentally changed for many thousands of years. To this day, legends known to the humblest Indian recall the names of shadowy chieftains who lived nearly a thousand years before Christ, and the orthodox Brahman in his daily worship repeats hymns composed even earlier. India and China have, in fact, the oldest continuous cultural traditions in the world."

Sanskrit was the classical language of India. It is now well recognized that Sanskrit had kinship with the languages of Europe and Persian.

The credit for bringing into open the material remains of ancient India goes to Alexander Cunningham. He was a young officer of the Royal Engineers and is known as father of Indian archeology. He came to India in 1831 and devoted himself to archeological studies apart from his regular duties in the military. He worked till 1885 when he retired. It was in the 20th century that under Sir John Marshall's stewardship, the Archeological Survey of India discovered the material remnants of the Indus Valley Civilization. The first relics of India's oldest cities were sighted by Cunningham. He found seals in Harappa in the Punjab. Seals were again found in Mohanjodaro in Sindh.It was concluded that they were remains of a pre Aryan civilization of great antiquity.

The Greatness of Ancient India

India was torn by inner conflicts and wars of mutual destruction. Famines, floods and plague visited her killing millions of her people.In the opinion of A.L. Basham, inequality of birth was given a religious sanction in ancient India.But, in spite of some quiet negative attributes of

India "in no other part of the ancient world were the relations of man and man and of man and the state, so fair and humane. In no other early civilization were slaves so few in number, and in no other ancient law book are their rights so well protected as in the 'Arthashastra'. No other ancient law giver proclaimed such noble ideals of fair play in battle as did Manu. In all her history of warfare, Hindu India has few tales to tell of cities put to the sword or of the massacre of non-combatants. The ghastly sadism of the kings of Assyria, who flayed their captives alive, is completely without parallel in ancient India. There was sporadic cruelty and oppression no doubt, but, in comparison with conditions in other early cultures, it was mild. To us the most striking feature of ancient Indian civilization is its humanity.

Are Indians lethargic and unenthusiastic people? If one were to watch the behavior of rush hour crowds at Bombay, this conclusion will be wiped out. Indian crowd here behaves no differently than people in London. People in ancient India enjoyed life to the full. They derived delight in the material things as also in spirituality. Their approach to life was an integrated and wholesome approach. Conclusion about the character of people in ancient India should not be drawn on the basis of isolated quotation from the ancient text, but it should be based on seeing the literature, the sculpture, the paintings of a time in totality. In ancient India, the world was accepted in all its richness and enjoyment of life. Ancient Indians were not the people, who negated life and believed in ascetism. Verses from the Geeta bear this out.

It has been revealed recently (2003 A.D.) by archaeologists in their scientific studies that in Cambay there existed an old Indian civilization dating back to 7000 to 8000 years B.C. This was revealed in a public advertisement of Government of India.

Impact of Muslim Onslaught on India

Many a cultures perished in the face of Muslim onslaughts. We do not find today any trace of the ancient civilization in Persia. However, this did not happen in India. Culture in India did not vanish against Muslim onslaught. Invaders razed to the ground large number of Hindu temples particularly in northern India. Today we do not find any trace of ancient temples in northern India. Nalanda, which was a Buddhist University, was destroyed by invaders. A living example of how a temple was razed can be seen even today alongside the famous temple of Kashi Vishwanathji at Varanasi in Uttar Pradesh. This site seems to be a monument of the events of the past at the hands of invaders. A famous structure at Ayodhya in Uttar Pradesh became a point of conflict between Hindus and Muslims.

On December 6, 1992, a mob razed a structure of great architectural value to the ground at Ayodhya. On this fateful day itself, or even earlier, lot of evidence was collected validating the view that a mosque was built at a place where there was temple in earlier times. In the year 2003, digging was done at this place by Archaeological Survey of India (ASI) under the orders of the court. ASI report converges to the view that the mosque was built at a place below which a structure existed belonging to the earlier times. It is contended that the stratification clearly shows that the Babri mosque cut into the pillar bases of the earlier structure.

But, people are informed that the earlier structure could have been a mosque itself or a structure of something other than a Hindu temple, and there is no evidence favouring Hindus. Muslims had demolished in the past temples as well as mosques. Similarly, Hindus had also demolished in the past temples as well as mosques. These events had happened in the past and there is no point now in fighting over these issues. Excavations at Harappa have remained inconclusive till date, even the script could not be deciphered. Similarly, the truth behind the events of the past can not be ascertained now after such a long gap of time. It is argued that debate in the court of law may not prove anything. Contention is that digging has provided evidence that the site belonged to Muslims only. Use of lime and surkhi at two different levels, recovery of glazed tiles, graves of human bodies, remains of dead animals - all these reveal that the site belongs to Muslims only. Babur was engaged in a fight with Ibrahim Lodi, who was an Afghan. Why would he demolish a Hindu temple? He had demolished beautiful Jain temples and he has made reference to these in his diary, which he used to write daily. Since the pages belonging to the period of Babur's visit to this region are missing, there is no conclusive evidence now that Babur was instrumental in the demolition of any temple at Ayodhya. More over, the case relates to the title of a piece of land and archaeological evidence has got no relevance in the case. To cap it all, it is said that the flora and fauna of the modern day Ayodhya does not match with the description of Ayodhya given in the Ramayan of Valmiki, and, therefore, the Ayodhya, where Rama was born, must be elsewhere, not in the present day Ayodhya in Uttar Pradesh. How could Kaikeyi belonging to some distant land come to this part of the world in those ancient times when means of travel were so slow, except if we believe in the apocryphal story of travel by aeroplane. Pillar bases are not all in congruence, and so on and so forth.

Shankaracharya of Kanchi, Shri Jayendra Saraswati, urged that Muslims donate the site to Hindus, but the proposal was turned down by a representative body of Muslims-All India Muslim Personal Law Board (AIMPLB). Hindu viewpoint is that historians record a tradition of Muslim rulers to first demolish a temple and then build a mosque by utilizing the debris. This can be verified at so many other sites such as the Qutub Minar in Delhi. This same could have happened at Ayodhya also, as is revealed in the A.S.I. report (the matter is subjudice). Hindu viewpoint is that when digging was done, a number of symbols of Hindu civilization were found such as amalak (circular stone used in temple shikhars), mutilated sculpture of a divine couple, lotus motif, circular shrine with a paranala (water-chute for exit of abhishek water and milk) in the north and 50 pillar bases. All these are distinctive features of temples in northern India (original complaint filed in the British period demanded return of the site which was illegitimately seized by medieval invaders). The most important evidence is said to be the twenty line document written in nagari script belonging to the 11th or 12th century. Some scholars also opine that a Hindu temple may have been destroyed by invading iconoclasts around the 11th century and a mosque was erected. This mosque may have been pulled down by the Gahadvala kings in the 12th century and replaced with a massive temple that Mir Baqi, a commander of Babur, razed to build the Babri mosque. An exciting feature of excavations at Ayodhya is said to be that there was human habitation at this place from 1500 BC. If this is true, antiquity of Ramayan predates the Mahabharata. The vexed issue of Ayodhya is unsolvable by logic and argumentation.

Intellectual opinion seems to be that development should get precedence over construction of a temple and this issue should be given up once for all. Religion should not be used for gaining political power. Voices of sanity can be heard on both the sides. President of Ramjanmabhumi Nyas, Shri Nratyagopal Das, is reported to have said that if the Ram Temple could come up, Hindus are ready to forsake claim for sites at Mathura and Kashi. Dr. Asghar Ali Engineer, renowned Islamic scholar, social reformer and human rights activist, makes an appeal to Muslims to let Hindus construct the Ram temple at the disputed site. In turn, Hindus should help Muslims in building the mosque elsewhere. He contends that if this could be done then 'Bhartiya Janata Party ke tyre kee hawa puncture ho jayegi' (BJP will be ruined). All these are signs for the good.

The flow of Indian culture may be likened to its sacred river the Ganga. The Ganga issues forth from the snowy mountains of the ancient past and flows vigorously and turbulently and then placidly and slowly enters into the ocean of future. Like the Ganga, it is enriched by the tributaries –the Vedic Aryans, the Persians, the Pahlavas, the Sakas, the Kusanas, the Huns, the Mongols, the Turko-Afghans, the Mughals, and the British. It has been enriched by the gradual fusion of the vast substratum of the tribal population into the mainstream. Continuity and antiquity are the two shores of this river. It is old. But, it is vibrant and living. It has taken much from the world and it has given much to the world. The sword and the fire of the conquerors could destroy the temples of Somnath, the Viharas of Sarnath and Nalanda alongwith their wealth of large number of books but could not destroy the spirit and mind of India. Identity of India did not cease to exist.

Continuity through the ages is one aspect of Indian culture. Another aspect of Indian culture is diversity. Groups of people of different levels of socio-economic-religious and cultural levels have existed simultaneously. Urban and rural economy have coexisted. Diversity is visible on dimensions such as region, language, race, and religion etc. This is the result of a vast geographical expanse of India.

The Harappan Culture or the Indus Valley Civilization

The Harappan culture represents the first urban phase of the Indian civilization. This fully developed urban civilization lasted for more than one thousand years between 2500 B.C. and 1500 B.C. The civilization extended 1600 kms from west to east and 1100 kms from north to south. This is the vastest expanse of an ancient civilization anywhere in the world. The legacies of this civilization to the Indian culture are Siva cult, the Sakti cult, tree worship, animal worship, phallic worship, Yoga, faith, hierarchical society, wells, irrigation and the utilitarian architecture with the importance of the court yard. As yet, there is no universally accepted breakthrough in deciphering the script of the Indus Valley Civilization and hence it has not been possible to make a definitive statement on the origin of this great civilization or its relationship with the Vedic culture. Recently satellite imagery of the subterranean course of the once mighty Saraswati river has been obtained. This has given rise to a number of fascinating possibilities which require to be studied by historians and archaeologists.

The Vedic Civilization

The Vedic civilization dates back to 1500 B.C. It lays down the tenets of the Indian philosophy and thought such as Atman, Brahman, Karma, Reincarnation and Moksha etc. Dick Teresi a noted scholar in the history of sciences says in his book 'Lost Discoveries. The Ancient Roots of Modern

Science–from the Babylonians to the Maya (2000) as follows on the basis of new facts and objective analysis:

"Twenty four centuries before Issac Newton, the Hindu Rig Veda asserted that gravitation held the universe together."

He further says:

"The Sanskrit speaking Aryans subscribed to the idea of a spherical earth when the Greeks believed in a flat one. Indians of fifth century A.D. somehow calculated the age of earth as 430 crore years. Scientists in the 19th century England were convinced that it was10 crore years. The modern estimate is 460 crore years."

He concludes:

"The ancient Indians practiced a very sophisticated form of mathematics. They had the usual arithmetic operations–addition, subtraction, multiplication– but also algebra, indices, logarithms, trigonometry, calculus."

Aryabhata completed his 'Aryabhatiya' in 499 A.D. He had calculated accurately the length of the sidereal year and the dimensions of the earth. He argued that the earth revolved on its axis. He prepared table giving 24 sine and cosine values, and also the value of pi correct to five decimal places.

Nalanda University was one of the greatest centers of learning in ancient times in India. This University flourished for a millennium (equivalent to the duration of the Indus Valley Civilization) and contributed in the development of Buddhist theology. Invaders had put to sword thousands of monks in this University. Bakhtiyar-i-Khalji sacked the University in 1192 A.D. The seven storied library was razed to the ground, and all manuscripts accumulated over a period of one thousand years were burnt. Survivors fled to Tibet. Bakhtiyar–i–Khalji pursued them, but he was defeated and had to return with only few hundred men. Decline of Buddhism started with the demolition of the Nalanda University. Vijayanagar empire in south India met the same fate as Nalanda University in north India.

It is well known that the culture of India had spread throughout south and south-east Asia. Both Hinduism and Buddhism had spread to these areas. The living monument of such a feat of Indians in the ancient times are Borobudur (Bhadra -vihar) and Parambanan (Param-Brahma) temples in Indonesia. Similarly, there is the Hindu–Buddhist temple complex at Ankor Vat in Camodia. This may be the greatest ever built by human race. There must certainly have been a vitalized people who had brought these magnificent structures into existence. Our architecture and our Ramayan and the Mahabharata had spread to far away lands in the ancient times. We do not know now the names of the sages who had made this possible.

Magnificent cities such as Varanasi, Sravasti, Champa, Rajagriha, Vaisali, Kausambi, Mathura, Ujjain, Kanchi, Madura etc. came into being thousands of years back. Janapadas and Mahajanapadas such as Avanti, Vatsa, Magadha and Kosala came into being. They vied with each other for supremacy. Magadha was one such Mahajanpada under the Haryanaka Kula, Sisunagas and the Nandas. Magadha reached the pinnacle of glory under the imperial Mauryas. They became the masters of a vast empire, whose expanse was from the modern day Afghanistan to deep down into south India. There was great spiritual and intellectual awakening during the time of the Mauryan Empire. The three Sramanic religions–Ajivikism, Jainism and Buddhism flourished during the Mauryan Empire. It was during this time that Buddhism became an international trans-Asiatic religion. Bimbisar, Ajatsatru, Asoka, Kaniska, and Harsha were instrumental in the spread of Buddhism in far away regions such as Mongolia, Srilanka, Java and central Asia.

Gupta period is another glorious era in the history of Indian civilization. During this period, there occurred great influx of foreigners such as the Persians, the Greeks, the Sakas and the Kushanas etc.They all enriched Indian culture.

During the Kushana period, trade routes were opened to the central Asia. There was a great increase in economic activity. Kushana period is famous for the making of idols in Gandhara and Mathura.

The Gupta age was a period of Brahmanical renaissance. It was a period of revival of Yajnas, growth of the cults of Siva, Vishnu, Shakti and Surya.Mahayan, a sect of Buddhism, grew during this period. Epics, Puranas, and Smritis are said to have been edited during the Gupta period. Sanskrit was the language of communication in governance. Intellectuals used to communicate in Sanskrit. Sculpture was promoted during this period. Some fine examples of sculpture of this period are the Buddha in Sarnath, the Varaha in Vidisha, and the Elephanta caves of Lord Shiva near Mumbai. Structural temples were built during this period for the first time. Literature was also promoted. The great Sanskrit poet Kalidas belonged to this period.

Rajput chivalry and heroism is another important chapter in the history of India in the northern heart land. There was a triangular contest between the Palas, the Gurjara Pratiharas and the Rastrakutas. In the southern part of India, the dynasties of Rashtrakutas, the Chalukyas and the Pallavas, the Cholas and the Pandyas remained locked in conflict against each other. The polity and economy of India became feudal. Taxation rates got increased and distribution of wealth became quiet uneven.

Temples of Khajuraho, Orissa and the South were built during the golden era of architecture in India.

In a development in a later period, the culture, which had sent its emissaries to faraway lands, there dawned an era of restrictions even on travel outside India. Caste system became rigid. Status of women declined. Society took to heinous practices such as female infanticide, sati, jauhar etc. This decadence was followed by eroticism in art and literature. Tantric cults became popular. There was unbridled pursuit of sensuous pleasure by the ruling class. Vernacular languages were born. Then, a towering personality, Sankaracharya was born. His contribution in the field of religion and philosophy is great. He propagated the Vedantic philosophy of Advait. This inspired for development of the Vishishtadvaita, Dvaitadvaita and Dvaita of Ramanuja, Nimbarka and Madhava, and thereafter the Shuddhadvaita of Vallabhacharya was evolved during the Sultanate period. During this same period, temples in south India became the throbbing centers of dance and music. It was from this system that the degrading Dasi system was born. Temples attracted huge wealth in the form of gold, silver and gems. Due to accumulation of wealth in temples, they became targets of invaders. By the year 1000 A.D., India's ancient culture had reached a stage of abysmal decadence. Regime of the Sultanate at Delhi was a significant development in the history of India. Earlier, the foreign invaders had come and gone after committing loot, but, this time when the Turko-Afghans came, they settled here and made India their home. They did not get submerged in the vast spectrum of the Indian culture. On the other hand, they had with them a clear cut and well defined monotheistic iconoclastic religion-Islam. They had a strong feeling of superiority and also utter contempt for anything which was Indian. They used religion as a smokescreen in order to fulfil their economic and political objectives.

Indians became alien in their own homeland. It must have been a traumatic experience for them. Society became introvert in the face of this onslaught. Rather than worshipping in public in the temples, where they could be watched by these foreign invaders, they started worshipping small sized idols which they kept inside their homes. Society became rigid. Purdah system and child marriages got into practice due to invasion from abroad.

Nirguna Bhakti movement was a development of great influence on Indian society. This movement was promoted by Kabir, Nanak, Dadu, Ravidas etc. The fusion of Hindus and Muslims led to emergence of the Indo-Islamic architecture and Sufism. The deep religious fervent of the Nirguna Bhakti movement gave rise to Saguna Bhakti movement, whose champions were Chaitanya and Mira.

The Mughal dynasty established its rule after Babur invaded India in 1526. Their rule was a period of great synthesis in arts and architecture. New styles of paintings were developed. Royal patronage was responsible for the development of Hindustani vocal and instrumental music and also for great literary activity in Persian, Urdu and the Vernacular languages. Dara Shikoha, Mughal prince and Sufi, translated the Upanishads in Persian. Surdas and Tulsidas were the great poets of this period.

Mughals reigned in India for about 300 years. They had conquered most of the vast plains of northern India and ruled in southern India also. They built several architectural marvels. The Taj Mahal is the best known among them. Rule of the Mughals came to an end after the death of the last Mughal emperor Auranzeb in 1707 A.D. Bahadur Shah Zafar was the 12th descendant of the dynasty. He was sent into exile to Burma after a mutiny by Indian troops in 1857. A heart broken Zafar died in a Burmese city Rangoon in 1862. Even direct descendants of the Mughal emperors can be seen today living a life of penury in India!

The place of Mughals was taken over by the Europeans and the British Empire came into being. (Vasco da Gama had reached Calicut (near Cochin) in 1498. All Hindu temples were destroyed in Goa in 1540). The British empire in India was the result of industrial revolution. British rule in India resulted into systematic economic exploitation of India. The wealth of India was pillaged by the British. But, British rule in India opened the floodgates of western thought and the science. The British bequeathed to India so many things, which have made India what it is today. Ram Mohan Roy, Gandhi, Tagore and Swami Vivekananda pioneered renaissance in Indian society. They all tried to rediscover the core of Indian culture and tried to blend it with the western science and technology. The Indian culture inspired and sustained India's movement for independence from foreign rule. Gandhi was a leader par excellent in whom we find the culmination of India's culture.

It was during the British period that the native rulers -Talluqdars, Jagirdars and the Zamindars gave patronage to dance, drama, music and other arts. When India became an independent nation on August 15,1947, varied forms of art, literature and music are now systematically taught in various schools and colleges in India. Electronic media is contributing profusely in spreading Indian culture across the globe. We see Indian arts and culture at four levels-classical, the hybrid art and culture of the films, the folk arts-folk music, dance and drama of the rural India and the tribal music and dance etc.

India's partition was a tragic event in the life of the Indian civilization. Jinnah, leader of Muslims, succeeded in dividing India with a mere 4-5 percent support. Two million people died in the aftermath of partition. People were uprooted from their own homeland in the name of religion. Pakistan became a theocratic state under Shariat laws. India chose the path of a secular democratic setup. Jehadis are still engaged in war against India in the form of an internecine cross border terrorism in the state of Kashmir. Original inhabitants of the place, Kashmiri pundits, have been systematically uprooted from their homeland. They did not take to terrorism because that is not in their ethos. Successive Prime Ministers of India came from their race only.

The ongoing globalization, privatization, liberalization and urbanization are influencing Indian culture. Population explosion, criminalization of politics, rise of materialism, obscurantism and fundamentalism are great challenges which Indian society is facing. It is the duty of the intelligentsia to respond so that the best of the cultural heritage of India can be preserved and blended with rational thinking, science and technology. Dialogue between Hindus and Muslims is a must for the well being of India as also of the humanity as a whole.

The Indian culture is like the Atman of the Gita:

"ajonityaha shashvatoyam purano, na hanyate hanyamane sarire."

"She is unborn, eternal, permanent and primeval. She is not slain when the body is slain."

Yet, Indian culture is also ever changing, ever new, an ever flowing stream of the continuous change.

To conclude, we reproduce below remarks about Indian culture made by A.L.Basham in his book "The Wonder That Was India:"

"It is today something of an anachronism to speak of western civilization or Indian civilization.Until very recently cultures were sharply divided, but now, when India is less than a day's journey from London, cultural divisions are beginning to disappear. If a modus vivendi is reached between liberal democracy and communism and civilization survives, the world of the future will have a single culture with it is to be hoped many local differences and variations. India's contribution to the world's cultural stock has already been very large and it will continue and grow as her prestige and influence increases. For this reason if for no other we must take account of her ancient heritage in its successes and its failures, for it is no longer the heritage of India alone, but of all mankind."

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ESSENTIALS OF INDIAN AND WESTERN ETHOS

What is Meant by Indian Ethos?

Indian ethos is a comprehensive term which stands for the spirit and mind of India.Briefly speaking, the guiding beliefs of the people of India may be said to be Indian ethos.Words such as culture or 'sanskaras' can be used, without much loss of essence, in place of ethos. Ideas comprising Indian ethos are constructs of the human mind. Any viewpoint can, at the best, be only an enlightened interpretation to objectify the subjective notions or experiences about our world or cosmos. An attempt to understand Indian ethos and values is the purpose of this book.

It would be presumptuous for me to claim to understand, even in small measure, the meaning of Indian ethos and values. Indian ethos and values are the creation of the genius of India, in which millions have contributed through their ceaseless efforts over thousands of years. To claim to understand such a vast expanse would be travesty of truth. India's roots go thousands of years back into the past. Legacy continues to be left behind by the contributions of generations after generations. China's enslavement was only for a brief period compared to that of India, which continued for well over a millennia. In the pages to follow, we attempt to understand the nature of Indian ethos and values to the extent we can. No faultlessness is claimed in such an endeavor. We explain the meaning of the words ethos, culture, values etc., which are used extensively throughout the book.

According to Webster's Dictionary, the word ethos means "the distinguishing character, sentiment, moral nature or guiding beliefs of a person, group or institution. " Chamber's 20th Century Dictionary defines ethos as "habitual character and disposition of individual, group, race etc." Oxford Advanced Learner's Dictionary says ethos is "characteristic spirit, moral values, ideas or beliefs of a group, community or culture." Hindi equivalent of the word ehos seems to be 'manas', though this may not be the exact translation. Ethos is the entire set of fundamental beliefs, which give meaning and motivation and serve to legitimize human conduct. Ethos exerts its influence upon human conduct, but it does not determine completely human attitudes and behaviour as well as organizational cultures and structures, strategies and operations.The term ethos is quiet comprehensive in nature and can be interchanged with words having similar meaning such as 'culture', or 'sanskaras'. Viewpoints on the meaning and nature of the words 'culture' and 'sanskaras' are detailed below.

Organizational or Corporate Culture

Culture of an organization or a company denotes the set of priorities which it gives to different things. Sometimes these find expression in the mission statement of the organization. In the context of an organization, culture means large number of beliefs, values, and assumptions, which managers hold while working in the organization. The way, in which things are performed, is determined by the culture. Culture of a company is what it has learnt as a total social unit in the entire course of its history. The way employees dress themselves, the way they address among colleagues, the way they work together and share feelings, respect for working hours, respect for technology, what is acceptable to employees and what is not acceptable to them–all these things determine the culture of an organization. Culture in Bollywood is different from culture in a University. Culture of employees of Sahara India is different from the culture of employees of other organizations. Sahara India employees would never criticize their own organization and would pay respect to others in a distinct manner. Organizational culture is shaped by the selection process of employees, educational background of employees, training given to employees, nature of business and the influence of factors present in the environment outside the organization. Newly established high technology firms have a culture vastly different from that of a traditional manufacturing unit. But, culture of the society, which is the external environment of the company, is a powerful determinant of organizational culture. When a multinational company sets up its units at a new place, the culture of that society influences the culture of the organization.

A Dutch academician G. Hofstede made study of employees of a multinational company across forty different countries of the world. He classified the culture of these units spread across the world on the following five distinct dimensions:

1. Individual Orientation vs Collective Orientation
2. Power Distance
3. Uncertainty Avoidance
4. Masculinity vs Feminism
5. Short Term Focus vs Long Term Focus

1. Individual Orientation Vs Collective Orientation

Individual orientation means the extent to which an individual expects to only take care of his own needs and that of his immediate family. Collective orientation, on the other hand, shows the situation in which individual expects that the group to which he belongs would take care of his needs. In the later case, loyalty of the individual shifts towards group. Excellent performance of Japanese is attributed to group orientation in place of individual orientation. Japanese prefer to work in groups rather than as individual performers. Some academicians, however, doubt the efficacy of collectivism in the long run. They opine that collectivism is not a dominant variable which explains far superior industrial performance of Japanese. They see that individuality and entrepreneurial spirit of Americans will triumph in the long run.

2. Power Distance

This shows the extent to which society tolerates inequality in distribution of power in institutions and organizations.

3. Acceptance of Uncertainty

This shows the extent to which employees are risk averse or lovers of risk. Aversion for ambiguity, love for clear-cut rules, guarantee for long term employment, well defined career path - all these are indicators of uncertainty avoidance.

4. Masculinity vs Feminism

This relates to the nature of dominant values in the organization. Masculine value indicate preference for domination, assertiveness, ambition and earning money. Feminine values indicate concern for others, emphasis on improving the quality of interpersonal relations. One word substitute for masculinity is grabbing orientation and for feminity it is giving orientation.

5. Short Term Focus Vs Long Term Focus for Decision Making

This refers to the time frame used by people in making decisions. People having short term focus would lay emphasis on current consumption and would emulate their neighbors in order to maintain status. People with long term focus adhere to values such as thrifts and relationships based on status.

Management of organizational culture has assumed great importance in the wake of liberalization and globalization. Great skills are needed when a company sets up its operations in a region whose language, customs, institutions are unknown. It is a challenge to work harmoniously and productively with the people coming from different ethnic background and culture. When mergers and amalgamations take place, they fail to work satisfactorily because of the problems of cultural clash.

There are several ways how companies can try to improve their cultures. Training is an effective way to do so. Corporate mission statement is framed to inspire and motivate people to achieve noble objectives.

Culture

What is culture? An answer to this question is that customs, arts, social institutions, values, beliefs, orientations, practices, etc. of a particular group or people is known as culture. Some of the definitions of culture are given below:

"Culture is the way of life, inspired by fundamental values in which people live. It is the sum total of values. Arts, paintings, dramas, dances are its various manifestations." - K.M. Munshi

"Culture is a sense of ultimate values possessed by a particular society as expressed in its collective institutions, by its individual members in their dispositions, feelings, attitudes and manners as well as in significant forms which they give to material objects." - S. Abid Husain

"Culture or civilization taken in its wide ethnographic sense is that complex whole which includes knowledge, belief, art, morals, law, custom and other capabilities and habits, acquired by man as a member of the society. Culture is a learned behaviour of humans."

–International Encyclopedia of the Social Sciences

"Culture is tradition and tradition is memory." - S. Radhakrishnan

Culture has large number of definitions. Anthropologists think that culture is that part of an individual's behaviour which is learnt from a particular group and is shared with others. What people value and how people derive meaning in their life constitutes the culture of a people.

Organizational behaviouralists opine that culture includes values, norms, artifacts, assumptions etc. They prefer to call culture as a collective mental programme of a group or a shared system of meanings and assumptions. In a way, culture defines non-biological differences among groups of individuals. "Collective mental programming" seems to be a good and working definition of culture.

In the changing scene of globalization and liberalization, cultural differences are seen as a cause for worry. But, some behavioural scientists hold that differences between individuals coming from the same culture may be far more compared to the differences between individuals which come from different cultures. This is so because each individual is unique. There has never been individual in this world exactly alike you and, in future also, there shall not be an individual alike you. So, each individual is unique and the role to be played by him is also unique. It is because of differences between individuals that conflicts and disagreements arise between them. The lesson to be learnt is that instead of getting worried due to cultural differences among individuals coming from different cultures, we should hold the view that differences are an essential part of our life - they are there whether we come across people from the same culture or from vastly different cultures. In terms of ideology and personality, each individual is unique and cuts across national, regional or group cultures. Ideology is a systematic set of beliefs and values. It gives to an individual the view point from which he looks at the world. Personality, on the other hand, is character of an individual, which is formed through nature and nurture.

So, individuals are introverts or extroverts. Introversion or extroversion may apply to individuals, groups, organizations, or even cultures. Modern trend is to examine individuals across two dimensions ideological orientation and personality characteristics. It is through this dichotomy that we can understand individuals and groups much better. An attempt to understand individuals or groups on the basis of national culture does not seem to be a meaningful framework for analysis. This becomes truer in the case of a country like India, which is multicultural, multilingual, multi ethnic and multi religious. This is in spite of the fact that a nation or country may have its main stream culture.

It is erroneous to look at the national cultural differences as the sole or even dominant cause of difference among a group of individuals. There are other sources of differences as well and these should not be over looked. Individuals within the same country would differ. Similarly, individuals from different countries will have similarities.

In the world of international business, culture is not the sole explanatory variable, which helps us in understanding differences between managers. People want to affiliate with others who hold similar set of beliefs or ideological orientation which they themselves have. They establish friendship with people having similar character. It has been observed in seminars, conferences and Management Development Programmes that the factors of ideology and personality dominate over the factor of national culture. Individuals from different cultural backgrounds will coalesce on the basis of ideology and personality.

Characteristics of Culture

From the above discussion, we find that culture has the following characteristics:

1. Culture is a collective mental programming, which is acquired from family and society. It is not an inborn, instinctive or genetic trait. Each human society or group acquires behavioural pattern, which we call as culture. Culture discriminates between human and animal behaviour.

2. Culture is transmitted from one generation to another. But culture may die also due to interference from external sources.

3. Cultural is internal to man – culture relates to mental programming. Therefore, it is internal to a man. This characteristic becomes clearer when we distinguish between culture and civilization. Civilization is much broader entity than culture. Civilization provides broadest identification of people. External symbols such as dress, participation in dance programmes, speaking a foreign language etc. are not part of culture. In fact, these may appropriately be called as part of western civilization. Civilization is concerned with outward possessions.

4. All cultures have all the human values:

   All cultures the world over share the same set of human values. However, they differ in terms of the preference, which each one of these give to the values. No society tolerates murder, violence or theft. But, they differ in terms of the relative importance, which they give to these values. When there is decadence of values, entire society

suffers. When dishonesty and corruption are tolerated, damage is done to the society as a whole. When nobler values of life, such as love, hard work, honesty, compassion, etc., are strengthened, entire society benefits from it.

Belief : This is a rational conviction, which an individual holds about what is true and what is false.

Value : This is emotional conviction which an individual holds about what is good and what is bad.

Attitude : This is inclination or disinclination towards something. One may approve or be in agreement with some thing, or be against it, and disapprove of it. This is called attitude.

Ideology : Ideology is defined as a systematic set of beliefs and values held by an individual. Ideology is a way of viewing the world. Ideological orientation may be weak or strong. According to this definition, capitalism and Christianity are both ideologies and these prescribe the behaviour for achieving some end results. The nature of an ideology may work in the conscious as well as in the unconscious mind. It may be in congruence with the national culture or it may transcend national boundaries or national culture. Behaviour of a person influenced by capitalism may be guided by the relative influence which this ideology may have in one's life. Ideological differences may lead to conflicts, which may transgress national boundaries or national cultures.

Personality

Behavioural pattern of an individual is known as personality. This is determined both by innate predispositions and our experiences throughout our life. Scientists have established that genetic code plays role in determining personality traits such as aggressiveness, shyness, impulsiveness and sociability. While each individual is unique in personality, we share some personality in common with others and we also differ from others in certain personality traits. Humans tend to associate with people with whom they share some beliefs and attributes. They feel uncomfortable with people, who have personality attributes different from theirs.

Psychologist Carl Jung has identified psychological types. His classification is in terms of extrovert and introvert. This typology or classification is a popular one and has become well accepted in the theory of personality.

In any get together, extroverts have a tendency to congregate, dine and converse together. On the other hand, introverts have a tendency to remain confined within their rooms or they would talk to one or two separately. They would study or walk alone in a separate place.

Just like individuals have a personality, similarly groups or organizations and even national cultures have their own personality imprints. Cultures can also be classified as extrovert or introvert on the same pattern in which individuals are classified. Some national cultures are extroverts, others are introverts and some may occupy an intermediate position.

When a culture is extrovert, this does not mean that all individuals within it are extroverts. Within an extrovert culture, individuals are introvert or extrovert or intermediate. But, extrovert of one culture may be found to be introvert in another culture because the standards of extroversion or introversion are different in this culture. An introvert of British culture may be compared with the extrovert of Japanese culture.

When we are operating within one culture, we can easily identify extroverts and introverts of that culture. But, the task of segregating extroverts and introverts becomes difficult, when we are operating in cross-cultural situations. This is so because scales shift, extrovert of one culture is seen as introvert by the standards of another culture.

The three dimensions or factors – ideology, culture and personality can be all put together to judge behaviour of people in social and business interactions. The factors ideology and personality cut across the cultural factor. An individual coming from one culture may consider himself to be close to an individual coming from another culture because their ideology and personality characteristics may be the same. An individual may dislike a person from his own culture because he may differ from him in terms of ideology and personality. Thus, culture alone is not a factor, which guides us in judging behaviours of people.

When we operate in international settings, the distinction on dimensions of culture, ideology and personality provides meaningful explanation on behaviour of people. These three important sources of variation in behaviours should be recognized and used appropriately. It is erroneous to look into culture as a sole explanatory variable in judging the behaviour of people. People with similar ideology and personality tend to mingle together and they may remain unconscious about their cultural roots. National culture is a weak predictor of individual and group behaviour.

Essential Elements of Indian Ethos

Following are the essential elements of Indian ethos and culture:

1. Entire cosmos is pervaded by the divine power. All are interconnected and there is oneness or unitiveness in all life. All life is one.
2. Each soul is potentially divine and part of the cosmic power.
3. The same supreme truth is revealed through many paths.
4. Whole world is one extended family.
5. Let all be happy, let all be free from disease, let all see well being of each other, and let no one suffer from misery.

The above five essential elements of Indian ethos and culture are derived from the ancient Vedic tradition. One word substitute for Indian ethos may be said to be Dharma. This is the most sacred and kernel element of Indian psyche. Well known ancient Indian scripture Shrimadbhagavadgita, which is part of the famous epic the Mahabharat, encapsulates the essence of Dharma. This scripture begins with the word "Dhar" and closes with "Ma". When these two are put together, the word "Dharma" is formed. Essence of Dharma is contained in Shrimadbhagvadgita. Acharya Rajneesh holds that if all Indian scriptures are lost and this one is saved, it is capable of giving clues to most of the thoughts of sages and seers in ancient India. Chandogya Upanishad mentions three groups of Dharma - rituals (Yagya), study of scriptures (adhyayana), and austerities (tapas).

The following important ideas are integral part of Indian ethos:

1. Mission or ends of human life is four fold - Dharma, Artha, Kama and Moksha. These are called the four Purusharthas of life.
2. Yoga is the means through which ends of human life are achieved. Yoga, in essence, means unitiveness (as opposed to fragmentation) Practice of yoga leads to achievement of ends of life. Yoga is the whole philosophy of Indian ethos and culture. Control of sense objects, equality, unitiveness, excellence in work are some of the definitions of yoga.
3. Yoga is mainly of four types - Gyana Yoga (the Yoga of knowledge), Karma Yoga (the Yoga of action), Bhakti Yoga (the Yoga of devotion and selflessness), Raja Yoga (the Yoga of concentration or focused attention). The Raja Yoga comprises of eight successive stages of

human development- yama, niyama, yogasana, pranayam, pratyahar, dharana, dhyan and samadhi.

4. Humans operate in the three gunas- Sattwa Guna, Rajas Guna and Tamas Guna. According to these Gunas and based on the occupation they choose for themselves, humans are categorized as the Brahmans (preponderance of Sattwa Guna, occupation being tapas, yagya, satya, swadhyay), the Kshatriyas (preponderance of Rajas Guna, occupations being kingship and administration, leadership, protection of society against invasions), the Vaishyas (preponderance of Rajas Guna, occupations being agriculture, tending cattle, trade), the Sudras (preponderance of tamas Guna, occupation being service)

The Geeta says:

"chaturvarnam varnam maya srastam, guna karma vibhagashah" (Chapter 4, Verse 13)

(The four Varnas are created by Me in accordance with Gunas and occupations)

Jati (birth) is not the basis of the Varna system. Varna is independent of sex also. A varna is determined by "Guna" and "occupation" and not by caste (or jati). Caste is determined by birth and heredity. The Mahabharat says:

"ekam varnam edam purnam vishwam ashit yudhisthir,
karma kriya visheshen chaturvarnam pratisthitam "

"O', Yudhisthira, in the whole world, there was one Varna or class. The system of the four Varnas (or the four classes) came into being because of occupation."

Caste or Jati and Varna are two mutually exclusive ideas. The Gita supports Varna and there is no mention of caste in it. Classification of humans between castes, outcastes and sub castes is a malignancy in Indian society. This is opposed to the idea of human unitiveness and equality. Ancient scriptures no where mention the caste system (Jati system). Social malignancy of the caste system (Jati system) should be eradicated. But, attempts for eradication of this social problem did not succeed because of human greed and ego. Vested interest has been created in Indian society (through means such as reservation in jobs etc.) for the continuance of caste system based on birth.

The Varna system is a means of functional groupings of person. It has not become out of date. Marriages will happen among those who belong to the same stage of social and educational development. But, caste system has outlived its relevance for a forward looking human civilization and culture.

That the Varna system of the Geeta is based on occupation is made clear from the verses in chapter 18 of the Geeta. Interested reader may refer to verses 41 to 48 of chapter 18 for more elaboration on this issue. An important point has been emphasized that one should not act against one's natural instincts.

In the Vanaparva of the Mahabharat, there is a very interesting dialogue between Yudhisthira and a python, who is incarnation of king Nahusha of the earlier life. Nahusha was one of the forefathers of Yudhisthira. Nahusha had been in heaven for his good deeds. But he forgot distinction between dharma and a-dharma. He kicked at the feet of sage Agastya and was turned into a python for several thousand years. He was waiting to be saved by his progeny Yudhisthira through a discourse on dharma. He caught hold of Bhima in the forest and was to crush him. Yudhisthira appeared on the scene. The python promised to release Bhima provided Yudhisthira could answer his questions on dharma correctly. The first question the python asked was -What makes a brahman a brahman? Yudhisthira gave a list of virtues like truthfulness and honesty etc. which are almost the same as are given in verse 42 of chapter 18 of the Geeta. The python said, "But, this is against the principle of the four Varnas." Even a sudra can have all these virtues. Virtues are not the monopoly of any caste. Yudhisthira answered in clear terms that if a sudra has all these virtues, then he is to be definitely called as brahman. If a brahman lacks in terms of these virtues, then he is a sudra.

The python again asked that if virtues are the basis for deciding Brahmanhood, then birth in a Brahman family is of no consequence if one lacks in virtues. Yudhisthira replies that, indeed, this is so. He further says that because of sexual urge, people of different castes copulate among themselves and create children. So, birth is always a dubious criterion in deciding such matters. Good conduct (sheel) is the indicator of goodness of a person. Even a Brahman becomes a sudra if his conduct is despicable. Yudhisthira quotes Manu in this regard.

Verse 13 of chapter 4 of the Geeta is an adverse comment on the caste system of Indian society. This verse does not in any way validate caste system of the Indian society.

It is said:

> "janmana jayate shudrah, karmana brahmano bhavet."

(One is born a Sudra, it is through acts that one acquires Brahman hood.)

Indian ethos negates one's belonging to any Varna as irrelevant at the spiritual level. Read the following verse from Astavakra Geeta, Chapter one, verse 5:

> "na twam vipradiko varno nashrami nakchagocharah
> asangosi nirakaro vishwa sakkshi sukhi bhava"

"You are not any of the Vernas like Brahman, Chatriya, Vaishya or Shudra. You are not any of the ashrams such as brahmacharyashram, grahasthrashram, vanaprasthashram or sanyashashram. You can not be perceived by any of the senses. You are the seer of the world (saachchi purusha), formless and detached from the world. You are that immortal energy that pervades the entire cosmos. Know this and be joyous."

5. The six disorders in humans are called as "shad vikaras". These are kama (desire), krodha (anger), lobha (greed), moha (attachment), mad (ego) and matsar (envy). One should guard himself against the ill effects of these.

6. The six vices (shad doshas) in humans are nidra (slumber), tandra (half sleepiness), bhaya (fear), krodha (anger), alasya (slothfulness), and dirghasutrata (procrastination) and should be avoided by the people who aspire for success in materialistic affairs.

> "shad dosha purusheneha hatavya bhutimikchata
> nidra tandra bhayam krodham alasyam dirghasutrata "

7. Indian approach to life is saatvika or spiritual. Western approach to life is Rajasik or materialistic. Indian approach follows a cosmic vision, western approaches is socio-centric vision. Good of the greatest number and welfare of all is the central vision of Indian ethos. The western approach focuses on economic orientation or impact upon profitability. The concept of Dharma means welfare of the greatest number in the society. This distinction in approach is validated more through ancient scriptures and writings of sages and seers in India. Simple and idealistic life is a cherished goal of the Indian society. Vanity and exhibitionism are negated values in Indian ethos. It is stunt culture in the west as opposed to welfare culture in India.

8. Family is the basic unit of Indian society. Family structure has gone through the following stages:

   (a) Clan as a family

   (b) Co-pindis (sahpinda) as a family - These are the members of the family group who participated in shraddha ceremony.

   (c) Joint family

   (d) Nuclear family - This comprises of parents and their children. Industrialization and urbanizations has resulted into growth of such families.

   (e) Single parent family - Increased cases of divorce have resulted into a new phenomenon under which the child lives with either of the parents.

Indian family has still maintained its old character of joint family. The institution of joint family is an important characteristic of Indian society which discriminates it from the western society. In the hierarchy of organization, family comes first. Then, jaati comes. This is a higher hierarchy of social group. Next comes the region, province, nation and the world. An important duty ordained for the people in Indian culture is that every individual has an obligation to perform towards the other members of the society. Thus, terms are used such as Kul Dharma, Jaati Dharma and Desha Dharma. This concept is helpful in maintaining order in the society. In a perverted form, this obligation may turn into parochial and narrow outlook.

C. Rajagopalachari holds the view that the institution of caste, joint family and Dharma have held the country together in times of crisis and chaos. For a long period of time, India was not an integrated political entity, but these institutions have maintained cultural oneness of India. Such a feature is not seen elsewhere in other civilizations of the world. Congregation of people on the occasion of Kumbha at various locations spread throughout India is a symbol the like of which is not seen any where else in the world. Symbols of cultural oneness of India in the form of the twelve Jyotirlingas, Shaktipeeths, the Five Peeths established by Adi Shankaracharya–all these are indicators of cultural richness and integrity of India. The same Sankalpa Sutra is recited all over India.

Joint family system has given rise to behavioural predispositions such as respect for elders and hierarchy, security consciousness, closeness to the center of power etc.

Indian Culture Vs Occidental Culture

Culture is all pervasive and enduring in nature. It has an impact on all aspects of social life. Here we make a comparison between Indian and Occidental cultures. Our culture has commingled with the occidental and other cultures of the world over the last several thousand years. There are two theories on cultural change - the convergence theory and the divergence theory.

According to the convergence theory, as foreign culture invades and industrialization and interaction takes place, culture gets changed. Divergence theory holds that these onslaughts make only superficial changes in the culture of a country. The central values and core elements of the ethos of a culture are never altered due to an onslaught from the external sources. The simile is the same as in the case of a change in the personality of an individual. Just as the recordings of the initial childhood days can not be erased from the psyche, in the same way the onslaught of a foreign culture can not change in any major way the ethos of a culture. If its basics are strong, they hardly vanish due to an invasion by an alien culture.

Hofstede identified the four basic cultural dimensions, which account for differences across cultures of the world. These dimensions are:

1. Individualists vs. Collectivistic Behaviour
2. Tolerance for social inequality
3. Acceptance of Uncertainty
4. Masculine vs. Feminine orientation

He studied cultural differences across forty countries with a view to find out cultural differences between them. India was identified as a country with moderate amount of collectivism, high tolerance for social inequality, general acceptance of uncertainty and moderate amount of masculine orientation.

General observation about Indian culture is that it is more oriented towards faminity. Occidental culture is more oriented towards masculinity. In the dimension of individual vs. collectivist, occidental culture is more individualistic. In India, since family is the basic social unit of interaction, therefore, collectivist orientation is more dominant. Because of individualistic approach there is more proneness for competition and the accepted dictum is "survival of the fittest". Collectivistic approach, which is dominant character of Indian culture, gives proneness to cooperation and outlook of universality. By combining the two dimensions of masculinity and individualism, we find the following matrix:

	Masculine Orientation	Faminine Orientation
Individualistic Outlook	Masculine Individualistic (Quadrant -One)	Faminine Individualistic (Quadrant -Two)
Collectivistic Outlook	Masculine Collectivistic (Quadrant -Three)	Faminine Collectivistic (Quadrant-Four)

In the above matrix, Indian culture falls in the fourth quadrant Faminine Collectivistic. Occidental culture falls in the first quadrant that is Masculine Individualistic. Characteristic of masculine individualistic managers is that they are driven by competition, self interest, authoritarian approach, tight control, task orientation, etc. Faminine collectivistic managers, on the other hand, are driven by concern for relations, democratic and caring attitude, humanistic outlook, etc. Management theories such as M.B.O., Theory X and Theory Y, Achievement Motivation Theory, Managerial Grid, The Four Systems of Management, Theory Z etc. have been developed in the masculine individualistic culture of the West and have poor applicability in Indian cultural environment.

Joint family system is not present in the Western society. An individual leaves his family when he becomes adult and carves out his own career path. In Indian sociality, Karta in the joint family is a father figure, who is respected and is looked upon for support and nurturance. The result of this system is seen in the world of management in India. An individual brought up in joint family system looks for "karta" or father figure when he joins an organization. When he discovers that there is none to play that role of "karta", he feels disillusioned and frustrated.

Indian child gets over protection while remaining in the joint family. This takes away the power of initiative and independence from him. In Indian society, a child remains attached to the family even while he becomes adult. Thus, Indian society promotes the virtues of cooperation and interdependence. Increased influence of western society is affecting the way of life of Indian adults significantly. Indian youth are getting influence by the norms of the western society. This does not seem to be change for the better.

Indian society is essentially spiritual in outlook and has looked at the solution of problems of human life through inner growth and control of internal nature. Neglect of these aspects gives rise to problems of stress and burn-out. Holistic vision, well being of all, control over passions and emotions, the concept of Rinas (debts, these are discussed in Chapter 19 on Crisis of Leadership in India) are the essential aspects of Indian ethos and culture.

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MORE ABOUT INDIAN ETHOS AND VALUES AND THE CRISIS IN INDIA

Performance of an Individual in the organization may be seen to be dependent on two factors-skills and values.

Growth of management literature has laid heavy emphasis on development of skills as a means to enhance productivity of individuals in an organization. Another equally important determinant of performance is values of the individuals. Recently, there has been an increased interest on the side of values as a means of enhancing productivity and performance. We try to understand the nature and evolution of values in this chapter.

The terms-ethos, values, ethics and morals can be used interchangeably to explain similar set of ideas. Human concern for values has been a subject matter of deliberation among intellectuals and practitioners in India. The concept of values is called as 'dharma'. The word "dharma" is derived from "dhri" which means to sustain. It also means duties and obligations. Dharma is not the same thing as religion. Dharma is seen as performance of one's duties towards ourselves, family, organization, society and the entire world. Dharma is the prerogative of humans, without which they are not worthy of being called humans. In ancient India, rishis and sages visualized that human life has no future if we abdicate our hold over dharma.

It is said, "dharmo rakshati rakshitah." This means that if one protects dharma, dharma will protect him.

Observance of dharma is necessary for all humans. It is dharma which discriminates between man and animals.

It is said "ahar nidra bhaya maithunam cha, samanyametad pashubhirnaranam, dharmo he tesham adhikam vishesho, dharmen hina pashubhihasamana."

This means that the following things are common among men and animal-food, sleep, fear, sex. Man excels animals in terms of dharma alone. People who lack in dharma are akin to animals.

The above exhortation aims at maintaining law and order in society. If every body behaves in accordance with the true principles of dharma, all will become virtuous and there will be freedom from fear, exploitation, and progress and prosperity would materialize. If all people observe dharma there is no need of kingship and state-hood.

It is said "naiv rajyam na rajasinna dando na cha dandikah dharmenaiv prajah sarvah rakshanti cha parasparam."

This means that there was neither king nor kingdom, neither the punisher nor the punishment. People protected themselves with the help of dharma alone.

Establishment of the society based on above concepts is utopian in nature. In practice, the need of kingdom and kingship was felt in order to establish at least a semblance of law and order, if not complete equality and justice. In the nomadic society the rule of mighty must have been the order of the day. Human settlements were pillaged and ravaged without any concern for human values of compassion and love. When people observed that nomads attack them as and when they wanted, and they came from all directions and of all varieties, they thought it proper to entrust the protection of themselves on a single powerful person or group of persons. Such a person later on assumed the nomenclature of Raja or King. Values were thrown to the winds. Humans saw to it that their future is safe when values of the right type are nurtured. Thus the concept of dharma must have gained acceptance in human society.

Nature of Dharma in Indian Ethos

Manusmrity identifies the following ten symptoms of dharma:

> "dhritih chama damosteyam sauchmindriaya nigrahah, dhirvidya satyamakrodho dashakam dharma lakshanam"

The ten symptoms of dharma are-patience, forgiveness, control, over the self, non-stealing, purity, control over one's senses, learning, truthfulness, absence of anger, wisdom.

Maharshi Valmiki mentions the following nine eternal attributes of Lord Rama:

"danam satyam tapas tyagam mitrata souchmarjavam,vidya gururshushrusha dhruvanyetani raghave"

"Donation, truthfulness, penance, renunciation, friendliness, cleanliness of body or purity, simplicity, learning, service of guru." These are the nine everpresent attributes of Lord Ram.

Saint poet Tulsidas visualises the elements of dharma in his epic the 'Ram Charit Manasa'. It is stated:

"Sauraj dheeraj tehi ratha chaka, satya sheel drarha dhwaja pataka, bal vivek dam parhit ghore, chama kripa samata raju jore, ish bhajan sarathi sujana virati charma santosh kripana, dan parashu budhi shakti prachanda, var vigyan kathin ko danda, amal achal mana trona samana, yahi sama vijaya upaya na aana."

Valour to face aggression from without, patience to face challenges from within, truthfulness, good conduct, energy, perspicacity, control over senses, doing good to others, forgiveness, compassion, equality, prayer of God, renunciation, contentment, donation, brilliance of intellect, knowledge of science, purity of mind, equanimity of mind, control over desires, non-violence, mental control, spiritual observance (e.g., study of sacred texts, contemplation of God, practice of austerities, contentment and devotion to God), respect for Brahmins and Gurus.

Dharma is the sustaining force of the universe. Without it humans degrade themselves to the level of animals. It is each one's duty to observe dharma, otherwise they are sinful.

Vedanta is the source of eternal values enshrined in dharma. The following principles are the essence of Vedanta. They are all inter-linked.

1. Entire universe is pervaded by the same cosmic power, Eshavashya Upanishada says:

   "Ishavasyamidam sarvam yatkinchit jagatyam jagat, ten tyakten bhunjithah, ma gradhah kasyaswid dhanam."

   "The divine power is present in the all living and non-living beings. One should consume with renunciation and should not covet for someone else's wealth."

2. An individual is potentially divine; within each individual the divine power manifests itself. Geeta says:

   "Ishvaraha sarva bhutanam hriddesherjun tisthati"

   "The divine power resides in the heart region of each individual.

Since we are a part of the cosmic power, therefore, we should not fear from anyone. Each individual is bestowed with unique potentialities and should make use of the same. "

3. The same eternal truth is stated differently by different individuals. Different individuals reach the same God by following different paths just as one can climb a mountain range from any direction but upon reaching the summit individuals attempting from any side reach the same destination.

This principle emphasizes pluralism and teaches that the same objective reality is stated differently by different people having divergent perceptions.

4. " Vasudhaiva Kutumbakam "

This principle says that the entire world is one family. All beings are interconnected alike members of a family. It is said:

"ayam nijah paroveti garana laghuchetasham,udar charitanam tu vashudhaiva kutumbakam.

This is mine and that is someone else's. This thought comes to people who suffer from small mindedness. For a benevolent soul, the entire world is like one extended family.

5. Welfare of all. A vedic prayer says:

" Sarve bhawantu sukhinah sarve santu niramayah, sarve bhadrani pashyantu ma kaschit dukh bhag bhavet. "

"Let all be happy, let all be free from diseases, let all see welfare of each other, no one should face misery."

The goals of life are stated to be artha, kama, dharma and moksha respectively for entrepreneurs and businessmen.

Yoga is the means to achieve the goals of life. Yoga is union of atman with parmatman. This union is achieved by integrating Gyan Yoga, Karma Yoga, Bhakti Yoga and Raj Yoga.

Gyan Yoga is contained in the Vedas, Upanishadas and the Geeta.

Karma yoga is about doing the useful work and enjoying in the process rather than on the fruits of action. The Geeta explains the importance of right action. Humans pray the God through their righteous actions. Bhakti Yoga believes in devotion and prayer as a means of realizing the goals of life. The Geeta contains the lesson of Bhakti Yoga also. Raj Yoga is a method of establishing unity with

God through meditation. Patanjali's Yoga Sutra is the most important source of Raj Yoga.

A large number of methods of meditation have been developed. Each one of them ultimately lead to the divine power. Help of Guru is important for achieving success in Raj Yoga.

Kundalini lies dormant at the base of spine and is awakened through meditation.

We have given above a synoptic overview of dharma as enshrined in India's ancient scriptures.

Model of Management in the Indian Socio-Political Environment

India's struggle for independence was started in 1857. It was after ninety years that India could become an independent nation. The country had before her to provide improved standard of living to its people. It was around the same period that some of the other countries of the world also started their journey for economic growth and development. Countries such as China, Japan, Korea, Singapore, Malaysia -were in no way better off economically than India. The model of economic development chosen by India was based on socialist ideology. India moved closer to Soviet Union in developing her centralized economic planning through five yearly economic plans. India could preserve her territorial integrity and her political institutions gained strength. This in itself is not a mean achievement. India is the largest democracy in the world. Electoral process is conducted more satisfactorily than in any other democratic country in the world. But India's economic development has lagged behind countries like Japan, China, Singapore, Korea etc. Her population continues to grow larger and larger and today Indians are well over one billion and around 20 million people are added to her population every year. Problems of poverty and education are acute for India. Forty percent of her people still live below the poverty line; the rate of literacy is around 52%. The largest numbers of lepers, blinds, malnourished are in India. Largest number of child labour also, one would find in India only. India faced critical food crisis in the year 1965-66 and 1966-67. India launched agricultural extension services on a massive scale and wheat production was doubled with in a time span of 3 years only. India became self sufficient in food grains and has sizeable buffer stock of the same. India is a country of 6 lakh villages. On human development index, she ranks very low.

India faces formidable problems of poverty and population explosion, internal conflict within the country and cross border terrorism from

Pakistan. Casteism, communality, criminality and corruption are the forces afflicting India. Low levels of ground water are a cause for great concern. India's forest cover is on the decline. In the words of Neerad C.Chowdhary: "There is undiluted decadence in India. "

Noted jurist Nani Palkiwala says that in its entire history of five thousand years, India has never reached the lower level of degradation that it has reached now. The depth of decadence is exemplified by the leakage of question papers of IITs. But democracy has survived in India unfractured. All the great religions have flourished in India. There are 18 languages and 250 dialects spoken in India. India has a reservoir of skilled labour and her people are endowed with trader's instinct.

Adoption of socialist model by India resulted into a regime of controls and licenses. Controls resulted into sort of putting chains on the development and growth of India. Queues became a regular scene in all parts of the country. India launched an era of economic reforms in 1991 in tune with the global changes. Now, after more than ten years, we find that queues have disappeared, there is abundance of products, but the buying power of people is substantially reduced. The problem of unemployment for her youth has become acute year after year. Seventy percent of her population is below 35 years of age. Indian constitution has vowed to make primary education to all her children within a time span of ten years only. But even now after five decades of independence, the goal of universal primary education remains elusive. The status of higher education is not any good. Only 7% of the Indian population is exposed to higher education. Falling academic standards is a cause for concern. Gandhi's vision of wiping the tears of poor and downtrodden remains chimera. Developed status of India is only possible when most of her citizens can enjoy at least tolerable standards of living. India has abundance of natural resources.

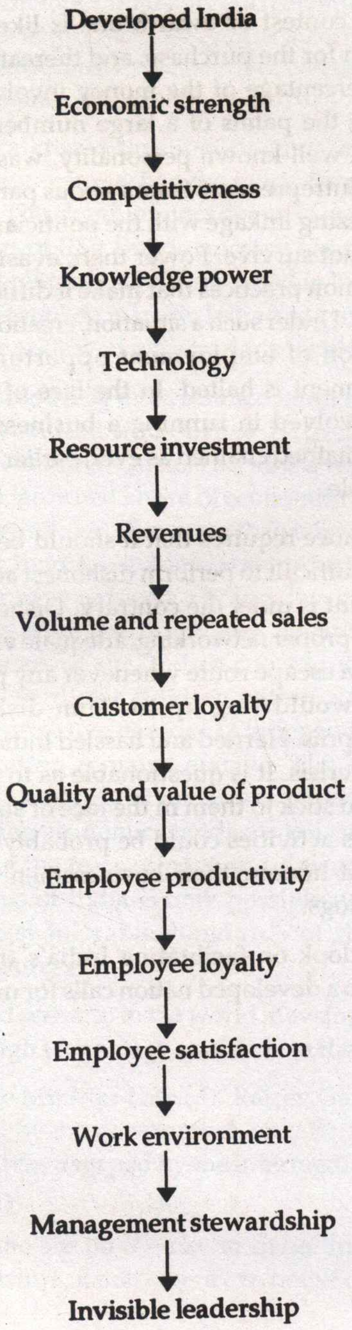
In the new globalized scenario in the world, developed countries are not willing to part with high technology available to them.

India's former Prime Minister Late Mr. Rajeev Gandhi used to say that of every Rs.100 spent by the government, only Rs.15 could reach to beneficiaries and the rest was usurped by the intermediaries involved in the government machinery.

Corruption and crime are on the rise in India. In the industrially advanced state of Maharashtra, if one buys a car, house or any other such valuables, wins a contest or award, one is likely to get a phone call congratulating him for the purchase, and thereafter he is called upon to part with some percentage of the money involved. A businessman is required to grease the palms of a large number of officials routinely. Gulshan Kumar, a well-known personality, was probably waylaid for not falling in line. Entrepreneurs from various parts of the country report that without stabilizing linkage with the politicians and the government officials, they can not survive. Power theft, evasion of taxes, rights and kickbacks are common practices that make it difficult for them to run the business peacefully. Under such a situation, creation of goods and services and also generation of employment opportunities is discouraged. Economic development is halted. In the face of terror of officials and various hassles involved in running a business, honesty has lost its relevance. India remained chained as ever, earlier under British and now under its own people.

Good governance requires that it should be easy for people to do honest things, and difficult to perform dishonest activities. What prevails in India as at present is quiet the contrary. Dishonest acts are easier to perform if you have proper networking, adequate vigilance and are always ready to search for a escape route whenever any problem arises. A law-enforcing agency would ring up to claim dishonest money before sweeping on the culprits. Harried and hassled India does not know where to go in the face of crisis. It is questionable as to what the relevance of values is and how to stick to them in the face of such a scenario. Staying away from business activities could be probably an easier option. The society that can not honour their businessmen and entrepreneurs is bound to go to the dogs.

A healthy outlook on facilitating India's transformation from a developing nation to a developed nation calls for understanding the inter linkages as follows:


Developed India
Economic strength
Competitiveness
Knowledge power
Technology
Resource investment
Revenues
Volume and repeated sales
Customer loyalty
Quality and value of product
Employee productivity
Employee loyalty
Employee satisfaction
Work environment
Management stewardship
Invisible leadership

India's development calls for enhancing her economic strength as well as defense preparedness. Without these two things happening side by side, it is not possible for India to achieve a place of pride among the community of countries of the world. Economic development calls for maintaining competitiveness, which implies sizeable rate of growth of her GDP/GNP on a continued basis. Then alone people lying below the poverty line can be saved from miseries of life. Continued higher economic growth requires that India develops her knowledge power. In the past, India could double the wheat production in a period of three years only after 1966-67 by using high yielding varieties, fertilizers, pesticides and her irrigation facilities. Massive network of extension services could be spread across the wheat producing belts in India and miraculous results were achieved. Similar results were achieved in some of the other fields as well like milk production, space technology, nuclear energy and missiles technology. For similar type of transformation to take place in any area of human endeavor, what we need is access to the most modern technology, which alone can reduce the cost of production to the minimum and can also ensure the optimum quality of the product. Advanced countries are never prepared to part with the commanding heights reached by them in various spheres of technology, more particularly in the spheres of strategic technology. They would be willing to part with the technology only after claiming exorbitant price for it. We need to develop our own indigenous technology to be able to meet the challenge.

Technology can be created if we are ready to invest adequate resources in our research and development programme. However, resources can be generated only when adequate revenue is generated out of sales. This again means that sales volume has to be large enough and also should maintain a rising trend for years together. This is again possible only when we are able to develop customer relationship or customer loyalty. Customer loyalty can not come until we adopt total quality management approach and give such a satisfaction to the customer. As Gandhi Ji said "Customer is the purpose of the organization. Business is dependent on the customer and not the other way round. The word "Customer" should not be allowed to become its Hindi equivalent 'kasta-mer' i.e. the customer is one who dies due to pain inflicted upon him by making him move from place to place to fulfil his needs. Rather than this, the approach should be to kill the 'kasta' (pain) of the customer.

Quality of the product ultimately pays for itself.

Total quality management (TQM) is possible when we maintain higher levels of productivity of employees. But the key question is that this is not possible until the loyalty of the employee is gained. Employee loyalty is got when employee feels satisfied. This calls for a creation of an environment so that people can work effectively. This is the key function of all managers. Managerial effectiveness must come if we want economic transformation of India to become a reality.

At this stage a key question arises as to how, we can create a cadre of committed leaders who can bring about transformation in Indian organizations. What we need are invisible leaders-leaders who are relatively free from the notion of authoritarianism, which is, according to Maslow, the most widely spread disease in the world. Such leaders will take upon their shoulders the responsibility for negative results and replace the honour of good performance on the subordinate staff that could make it happen. The key question is-Do we have "punyatma managers", "punyatma administrators" and "punyatma bureaucrats", to let India emerge victorious in the same splendid sprit in which they had struggled for political independence from British rule.

Transformation is facilitated through people, of the type like Arjuna, who sees the eyeball of the bird to be shot and the laser beam strategy of concerted action under a visionary leadership of Lord Krishna. Mindset is required to be changed. One has to learn to act on the four constituents of 'Yoga' i.e. Gyan Yoga, Karma Yoga, Bhakti Yoga and Raj Yoga. Each one of the one billion people of India should be made to share in the realization of the natural vision of economic growth and development.

Following are major classifications of business/economic activities in which projects can be identified, appraised and implemented.

1. Food, agriculture, vegetables, milk, fruits and processing industries.
2. Materials such as petroleum and natural gas, steel, titanium, rare earth's, aluminum, comfort material, ceramic material, building material, photon material, super conducting material, polymeric material, nuclear material and bio material etc.
3. Chemical industries-petrochemicals, inorganic chemicals, pharmaceutical, agro chemical, textile etc.
4. Biological wealth-medicinal plants and herbal medicines.
5. Manufacturing industries-software engineering, automobile, textile machine, electrical machine, transport equipment etc.
6. Services-this includes financial service, communication services,

logistics, transport and distribution, tourism, promotion services, HRD, consultancy services, testing and certification and calibration service, government administration, security services, Info-Tech, telecommunication etc.

7. Strategic industries-this includes defense supply, space program, nuclear program, missiles, satellites etc.
8. Health care services-this includes disease prevention, dirty water treatment, sanitation, control of infectious and non-infectious diseases of various types, maternal and child health etc.
9. Infrastructure industries-road, rail, water ways, bridge, electricity, renewable and non-renewable sources of energy, water, harvesting, ocean etc.

Key factors for managerial controls are:

1. Management of customer loyalty
2. Management of employee loyalty
3. Invisible leadership
4. Parallel thinking and management of creativity
5. Business strategies based on core business and core competency
6. Total quality management
7. Management of technology
8. Knowledge management
9. Management by values
10. Management of performance (balanced score board)

Technology is the greatest wealth generator in the shortest possible time; it can help us in each one of the fields mentioned above.

We need to identify our areas of core competency and core business. Core competency means those areas of activity in which India enjoys some intrinsic strength, which other countries of the world may not have. We may be having better experience or more conducive environment; this becomes the area of core competency. India's human resource base is an area of core competency. Indians have great learning capability and they have trader's instinct. India's natural resource base is quite huge. India has a huge coast line and has access to huge under sea resources. India's richness in bio diversity, excellent climatic conditions, round the year sunshine, abundant rainfall are some of the excellent resources. Annual rainfall taking place all over India has been found to be equivalent to one meter in-depth if it is spread uniformly on the entire surface of India. There is almost near possibility of rediscovering and reconstructing the lost Saraswati river which would provide tremendous water resource for India. Only if we could utilize this largesee by utilizing modern technology.

India is one of the few countries of the world whose 50% geographical area is arable. This benefit is not available to China or USA. Storage losses of food grains in India are estimated to be 10% in weight. Similarly, in the field of fruit and vegetables, losses are as high as 25%. In milk production also we loose more than 5%. Milk production in India is around 500 liters per annum compared to more than 9500 liters for some of the countries advanced in the field of dairying. India's richness in materials of various types enables it to perform well.

In chemical industries also India has an edge over many countries of the world. Bio diversity of India has possibility for making India affluent. Himalayan medicinal plants provide excellent scope for launching herbal medicine project. Similarly, in many areas of manufacturing and services projects can be taken up. Tourism has vast potential for generating jobs and revenues.

Effective implementation of projects in all areas of business and economic endeavor depends upon effective management which, in turn, depends upon the values and skills of managers.

Large part of our population is young and aspiring for change. Thirty crore of her population is below twenty years of age. Huge expansion of T.V. networks has made people exposed to the realities of the situation. 74th amendment of the Indian constitution has empowered village folk and panchayats and has brought about a unique change in the political and economic scenario in India. All this has created splendid opportunities for India. The hurdle lies in abundant corruption by reckless and greedy politicians and bureaucrats, but with "Punya-atma" managers, leaders and administrators, we can make India a big economic power in the world.

We need to awaken from slumber and slothfulness. It is said that India suffers from diarrhoea of ideas and constipation of action.

◆

6

VALUES

People are the same in many ways. Their physiological appearance is the same. But no two humans are identical. People differ in terms of attitudes, perceptions, personalities, values, skills, abilities and ethics. In this section, we examine the concept of values with a view to understand differences between individuals.

What are Values?

Values are our beliefs, which guide us on what is good and what is bad, what is the right thing to do and what is wrong to do. People have different value systems peculiar to themselves. Value system determines our perceptions, attitudes, motivations and needs. Now, the question arises wherefrom the values are created and what are the types of values. This knowledge is helpful to managers in understanding differences between individuals.

Causes of Values

Values are created in the cultural setting in which one is born and where he lives in the initial years of life. Mother, father, friends, relatives, social group-they all are our teachers in values. Values are relatively stable, but significant events in life can alter them. Business failure, survival in an accident, near death experiences, jail term-can change values of an individual. As people are exposed to varied experiences in their life, their value systems are not the same.

Cultural Diversity

Migration of labour from one part of the world/region to another has created culturally heterogenous population. Management of people who are from culturally diverse backgrounds has created peculiar conditions in industrialised countries of the world. In India, we have multiculturalism as an integral part of the ethos of the nation.

The problem of multiculturalism or cultural diversity is also common in transnational enterprises. Management of culturally diverse labour force is an important issue before multinational corporations in India as also in other parts of the world.

Managers who can manage people of diverse cultural backgrounds are considered to be effective executives in the world of business and industry. Global corporations are making efforts to create flexible and strong corporate culture in order to achieve the goal of coherence and commitment of the workforce.

In this context, it is important to understand the meaning of the world cultural diversity .Culture may be defined here as "historically created guides for living "or "collective mental programming ."Culture gets reflected in the values, attitudes and behaviour of individuals and groups.Culture is ,in fact ,a learned behaviour. It is not innate. Culture is passed down from generation to generation.

We may observe cultural differences at several levels such as national, regional, ethnic, racial, religious, gender, generational, social class, or caste etc.But,an individual's behaviour is determined by a complex interplay of a number of factors between all these separate levels.

It is erroneous to declare an individual as Indian, German, Japanese, American .In reality, cultural characteristics of an individual are the attributes which he shares from that culture, but his is a unique personality of his own.

Cultural groups may share some common attributes. Along these dimensions, we can classify a group of people. Some of the dimensions along which cultural groups may be differentiated are as follows-

1. Relationship with the physical environment-This means how far does one think that physical environment is given or it is subject to control by humans.
2. Conception of Space-This means how much distance is considered to be close. A person living in a densely populated area learns to get very close to you in terms of space. People living in sparsely populated rural areas maintain greater distance in terms of space. They would say 'hello' from a far away distance.

3. Concept of time-How far does one relate past, present, and future?
4. How truth is determined-Does one determine truth by inductive logic or deductive logic?

There may be many more dimensions of relationships along which people may differ among themselves. Some of these are:

(a) Desire to belong to a wider social group
(b) Need for orderliness and structure
(c) Orientation towards authority
(d) Acceptance of power inequalities

Researches have been done along the above mentioned dimensions and it has been found that there are systematic differences on these dimensions between racial, ethnic, national, or religious groups.

Types of Values

Four schemes of classification of values have been developed in different contexts. These are as follows:

1. Classification of Human Values by Gordon Allport
2. Classification of Human Values by Milton Rokeach
3. Hofstede's classification of work related values across national cultures
4. Bruce Meglino's classification of work related values of people in U.S.A.

1. Classification of Human Values by Gordon Allport

Psychologist Allport and his associates have classified human values into the following six types:

(a) **Theoretical Values :** This means human interest in searching for the truth through logic, reasoning, analysis and systematic thinking. The person thinks that all ideas are constructs of the human mind

(b) **Religious Values :** This relates to human interest in understanding cosmos and its mysterious nature. Belief in religious assumption is part of religious values.

(c) **Economic and Materialistic Values :** This relates to human interest in relation to wealth or materialistic gains.

(d) **Political Values :** Politics is about gaining power and influencing fate of others. Political values relate to human interest in power and status.

(e) **Social Values :** This relates to human interest in relationship, caring and loving others.

(f) **Aesthetic Values :** This relates to human interest in beauty, dress, form, cosmetics, arts etc.

Questionnaires have been designed to judge the level of interest people show in different values and how they differ from each other in terms of values. Scientists show more belief in theoretic values than on social values. A moral preacher lays importance on religious values than on economic values.

2. Classification of Human Values by Milton Rokeach

Milton Rokeach has put human values into two groups-terminal values and instrumental values. Terminal values are 18 in number. These consists of wisdom, salvation, inner harmony, a world at peace, a world of beauty, mature love, equality, a sense of accomplishment, true friendship, freedom, happiness, a comfortable life, family security, pleasure, self respect, social recognition, national security, and an exciting life. Similarly, he identifies 18 instrumental values comprising of self-control, ambitions, broadmindedness, responsibility, capability, politeness, cheerfulness, cleanliness, obedience, courage, loving, forgiving, helpfulness, logical reasoning, intellectuality, honesty, independence, and imagination.

Sage Valmiki has mentioned in his Ramayan a large number of personality characteristics of Lord Rama in the very beginning of the epic. Around 36 characteristics are found in the initial twenty verses. It is interesting to see that of the 18 instrumental values suggested by Rokeach, except for ambition, all other characteristics find place in the list of personality characteristics of Lord Rama. Equivalent terms used by sage Valmiki are given below:

1. Self controlled (atmavan, niyatatma)
2. Ambitious - This characteristic is nowhere attributed to Lord Rama in the entire Ramayan of Valmiki
3. Broadminded (sarvasama)
4. Responsible (prakratinam hitairyuktam)
5. Capable (samarth)
6. Polite (arjava)

7. Cheerful (pritiratmavata) – Enthusiasm and cheerfulness is the most dominant personality characteristic of Lord Rama. This attribute is the model virtue, which finds mention throughout the epic. (Ayodhyakand - Chapter 30, verse 29)
8. Cleanliness or purity (shuchi)
9. Obedient (gururshushrusha)
10. Courageous (dhratiman, adeen)
11. Loving (priyadarshan)
12. Forgiving (chhamasheel)
13. Helpful (prajapati ke saman palak)
14. Logical (vagmi)
15. Intellectual (buddhiman)
16. Honest (sadachari)
17. Independent (nitiman)
18. Imaginative (pratibha sampanna)

The above terms are culled from the first twenty verses in the beginning of the epic Ramayana. Cheerfulness is not found among the first twenty verses, but this characteristic occurs most frequently throughout the epic. The following nine attributes of Lord Rama are ever present in Him according to Lord's mother Kaushalya:

> "danam satyam tapastyagam mitrata shauchamarjavam
> vidya gururgurshrusha dhruvanyatani raghave."
>
> (Ayodhyakand, chapter 12, verse 30)

In the first chapter of Ayodhyakand, personality characteristics of Lord Rama and his behavioural predispositions are discussed in some detail. This is even today a model code of ethics and behaviour for the modern day manager.

3. Hofstede's Classification of Work Related Values Across National Cultures

Hofstede has developed a model based on work related values. He made a worldwide survey of the employees of I. B. M. and determined five national cultural dimensions in work related values. In his work, country differences have been explained. Factors such as profession, age or gender are not recognised. The five dimensions are as follows:

1. Power Distance

2. Uncertainty Avoidance
3. Individualism/Collectivism,
4. Masculinity/Feminity and
5. LongTerm Orientation

For more details of this model, see Chapter 4 on Essentials of Indian And Western Ethos) Hofstede has developed a model based on work related values. He made a worldwide survey of the employees of I. B. M. and determined five national cultural dimensions in work related values. In his work, country differences have been explained. Factors such as profession, age or gender are not recognised. The five dimensions are as follows:

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For more details of this model, see Chapter 4 on "Essentials of Indian And Western Ethos")

4. Bruce Meglino's Classification of Work Related Values of People in USA

Bruce Meglino and his associates did research work on values in work related situation in USA. He identified the following four-fold classification of values among the people at work:

(a) **Fairness** : Impartiality and justice
(b) **Honesty** : Truthfulness in transactions with others
(c) **Achievement** : Hardwork for achieving difficult things in life.
(d) **Concern for others** : This means taking interest in the affairs of others and helping them.

Values in Ancient India -A Narrative from the Life of Bharat

The famous epic Ramayan composed by sage Valmiki gives a peep into the values held dear by the people, who are considered to be role models by the Indian society. One such role model is Bharat, brother of Lord Rama. Lord Rama is said to be the follower of Dharma in general (follower of "Samanya Dharma"), Laxman, brother of Lord Rama, is the follower of a higher order of Dharma and he is known in the Indian tradition as the follower of "Vishesha Dharma." Still higher in the hierarchy is Bharat, another brother of Lord Rama. He is known as the follower of "Visheshtar Dharma." But, the youngest brother, Shatrughna, is considered to be the follower of the highest form of Dharma. He is known as the follower of "Visheshtara Dharma." He is silently at work-there is no ego and no expectation. His contribution is great, but he has no aspiration of any kind. He is there. His being is all. His devotion is total. This is the highest state of consciousness.

Values system of ancient India is described in some detail in 75th chapter of Ayodhyakand of the Ramayan of sage Valmiki. This chapter relates to lamentations by Bharat when he return back to Ayodhya from the place of his maternal uncle after Lord Rama had been exiled to the forest. Bharat vows that he does not want kingdom, and he had been never conspired on this matter with his mother. Bharat recounts the worst possible crimes and curses an individual can commit or face in life. Quoted below are the select lists of such misdeeds or curses as pointed out by Bharat:

1. Urinate while facing the sun
2. Kicking at a cow while it is asleep
3. Payment of inadequate wages to the workman
4. Revolt against a king who maintains all beings (bhutani) like a son
5. Forgetting the subtle knowledge of shastras imparted by the Guru
6. Touching cow by feet, slandering the Guru, treachery against a friend
7. Revealing the secret by betraying someone's confidence or faith
8. Ungratefulness
9. Inviting hatred from all
10. Death without begetting a child
11. Premature death
12. Killing the king, woman, child, and aged
13. Deserting the relatives
14. Begging
15. Consumption of alcohol or gambling
16. Non-attachment in Dharma
17. Sleeping during dusk and dawn
18. Engaging in arson

19. Revolt against a friend
20. Not being able to serve the parents
21. Poverty, large number of children whom one cannot maintain
22. Inability to fulfil the aspirations of beggars
23. Backbiting, involvement in deception and fraud
24. Milching a cow within ten days of delivery
25. Sex outside the nuptial knot
26. Contamination of water, giving poison to some one
27. Depriving someone from drinking water while it is in store
28. Enjoyment in watching quarrel among persons.

Bharat engages in vows and lamentations. Seeing this, mother Kaushalya observes that it is a matter of fortune that Bharat's "chitta" (part of brain in which memories and sanskaras are stored) has not deviated from Dharma and, therefore, he will get place into the world reserved for the virtuous.

Values cherished by the Indian society in the ancient times are made clear in the above listing. It is interesting it is to guess how a modern day man in the Indian society would respond upon facing a related type of crisis in one's life. Is not Indian society facing a crisis of values? If we compare the modern day value system with the value system of the ancient Indian society as revealed in the ancient scriptures, we find that there is a vast difference. Life would be better if we adhere to nobler values of life.

The Key to Values According to Astang Yoga

Astang Yoga is an eight fold path comprising of yama, niyama, asana, pranayam, pratyahar, dharana, dhyan and samadhi. Yama and niyama prescribe code of ethics or values, which are a pre-requisite for an individual who is on the path of sadhana (performing something with great perseverance or devotion). There are five principles in yama and five in niyama. Yama is concerned with the self, whereas niyama is in relation to the group. Elements of yama are "Santosha" (contentment), "Shaucha" (cleanliness within and without), "Tap" (penance or austerity), "Swadhyaya" (self study or study of the self) and "Ishwar pranidhan" (prayer or contemplation of God). The five niyamas are "Ahimsa (non violence)", "Satya" (truthfulness), "Asteya" (non stealing), "Brahamacharya" (celibacy) and "Aparigraha"(renunciation).

The Controversy of Ends and Means

The controversy of ends and means is eternal in nature. Do ends justify means? Are we allowed to adopt unethical means in order to achieve the right end objectives? Notice the following observations before we come back to discuss this controversy:

- Chinese philosopher Confucious was asked, "Should one return good for evil? His answer was emphatic "No". He said that evil should be met with justice. "Return good for good, and for evil, the response should be justice", this was the view point of Confucious.
- Sanskrit poet Kalidas said that people get ruined if they do not respond to fraudulent people with deception and fraud.
- "No vice is as great as being a simpleton" this is common saying in Hindi heartland Uttar Pradesh– "Katahun sidhaihu te bada doshu." There is no vice as harmful as being simple.

Niccoli Machiavelli (1469-1527) said "Any man who tries to be good all the time is bound to come to ruin among the great number who are not good. Hence, a prince who wants to keep his authority must learn how not to be good, and use that knowledge, or refrain from using it, as necessity requires."

But, is Machiavelli to be believed? He said that he himself does not believe in what he says and also that whatever he has said is so indirect and abstruse that not many can understand it. Now, this makes the situation quite complex.

Coming back to the ends vs. means controversy, M. K. Gandhi had said a frank "No "to this issue. For him purity of means as well as ends is important. Dubious means should not be applied to achieve even the right ends. But, then did he not himself consented military action against Pakistan when they attacked India in Kashmir in 1947 ? Gandhiji himself made an exception to his principle of non-violence. Once he approved killing a cow that was in pain due to some incurable ailment. In fact, there do not seem to be absolute answers to this controversial question on ethics. Famous economist J. K. Mehta was in favor of purity of both ends and means.

Take a case. A youth is molesting a woman. Should he not be deterred and punished? If you tried to persuade him or stop him physically, and he does not see the reason, is it not apt to use violence against him?

People have been talking about war in order to prevent a future war. Is this strategy not an ethical one? Is war against an Adolf Hitler or Duryodhan not justified? Would nonviolent resistance work against such persons? Clearly, the answer is no.

Lord Krishna was in favor of dubious means being applied several times in the war in order to achieve right means. How was Dronacharya killed? By telling a lie that Aswasthama has been killed. How was Bhismapitamaha killed by using Sikhandi as a ruse? Was it not a deceitful means? Similarly, Karna was also killed by using deceitful means. Duryodhana was killed the same way. The lesson here seems to be that unfair means are justified to achieve good end results. If you are insulted and abused by someone, then would it be justified to shoot him down? Clearly, the answer should be "No".

The concept of "situational ethics" is suggested to be applied in questions of controversy of ends vs means. What is right in one situation may be wrong in another.

On the dilemma of what is the right thing to do and what is not the right thing to do, there is an interesting story in Buddhism. A sage (Buddha himself) is sitting at a crossroads. A man runs by him. Few moments later, a group of persons come searching for the person, who had come earlier. The group has the intention of killing the person, who had run by the sage. They enquire from the sage to tell them the direction this person had taken. Now, the sage faces three options (which are quiet evident) to tell the truth, to tell a lie and to remain silent. The first option might endanger the life of the person, who had gone by. If the sage prefers to tell the lie, this may save the life of the person, but this would be an infraction of the religious principle of not telling a lie. Can the sage remain silent without inviting the wrath of the group, who sees there to be a valid reason to kill the escapee? Obviously, there are serious difficulties in living a life based on rigid adherence to principles. Should the interpretation of truth and falsehood be made conditional or there should be rigidity? These are the questions to which we need answers. The advice given on these issues is-act with 'shuddha chitta' (pure mind), act with awareness, act consciously etc.

The following rules seem to be valid in resolving the controversy:

1. Never use the wrong means for the first time from your side. Use wrong means only when the other side has made the transgression. Lord Krishna waited for one hundred offences on an occasion. If a

criminal has kidnapped your child, you are free to choose whatever means-right or wrong in your arsenal.

2. Unfair act on your part should never be out of proportion in comparison to the crime of the other person. A cucumber thief is not to be killed for his trivial infraction.
3. Societal Consideration -Impact of the means adopted by you on a wider scale should always be kept in mind. Arjuna spared Aswasthama when it was revealed that fight might lead to annihilation of the entire world.

Listen to the voice that comes from within. Be in silence. Be sincere this solves the dilemmas best. Look within. Become free from passions, emotions and impulse. Let not the superficial ego rule over you. Allow your soul to become the judge. It is beneath the chaos of our ego that right choices get concealed. Deep down within each one of us, there dwells our Being, our consciousness and the soul. Life's journey is made meaningful when we keep our inner self awakened and learn to act consciously.

Virtues of Lord Rama

Ram was chosen to become the king of Ayodhya. He excelled in the qualities of head and heart. Noble traits of his character are expressed in the following verse of Ramayan by sage Valmiki

"na bhito maranadasmi, kewalam dushitam yasaha "

"I do not fear from death. I fear only from public calumny."

Another popular saying about Lord Rama is "vajradapi kathorani, mraduni kusumadapi "

("Harder than the thunderbolt and milder than the flower").

In the first chapter of Ayodhyakand, sage Valmiki lists the following peculiarities in the character of Lord Rama:

1. It was upon the entreaty of gods that Rama was born in this world for the purpose of killing Ravana.
2. He did not see fault in others.
3. He maintained equanimity of mind and spoke sweet words. Even if someone spoke harshly with him, he would not respond the same way.
4. He remained grateful even for one good done to him by another person. As he had control over his "mana", he did not remember even hundreds of evils committed by the other person.

5. He was learning constantly by remaining in the company of good people and conversing with them.
6. He is called "pratham bhashi", which means that he took initiative to speak first to anyone coming to him.
7. He never made a false statement. (now relate this to the Buddhist story narrated earlier).
8. He respected elderly people and loved his subjects. He had compassion for the people in misery.
9. He knew the secret of Dharma and paid greater attention to his "kshatriya Dharma."
10. He did not engage in any act, which was forbidden and inauspicious.
11. He could communicate well.
12. His people loved him because of his excellent qualities. To them, he was like their own "jiwatma" wandering outside of him.
13. He had knowledge about the essence of Dharma, Kama and Artha, and his memory was sharp. He was competent in public relations and acted in time in accordance with Dharma.
14. He was humble, concealed his intentions and kept his secrets. He had excellent attendants and he knew when to renounce and when to accumulate.
15. He had great regard for "gurus". He had equanimity of mind and did not accept bad objects.
16. He never abused. He was free from laziness and lust.He knew the faults of his own people as also those of others.
17. He was skilled in understanding the motivations of others. He was fully skilled in supporting and restraining appropriately.
18. He did not seek to attribute a fault on others. He had won anger and had least of envy and arrogance in him.
19. He did not disregard anyone.
20. He wished for prosperity of all.

Value System of the Divine Nature and the Demoniac as Given in the Gita

These are given in the first five verses of sixteenth chapter of the Gita, which read as follows:

'abhayam sattvasamsuddhir
jnanayogavyavasthitih

danam damas ca yajnas ca
svaddhyas tap arjavam.
ahimsa satyam akrodhas
tyagah santir apaisunam
daya bhutesv aloluptvam
mardavam hrir acapalam.
tejah ksama dhrtih saucam
adroho na timanita
bhavanti sampadam daivim
abhijatasya bharata.
dambho darpo timanas ca
krodhah parusyam eva ca
ajnanam ca bhijatasya
partha sampadam asurim.
daivi sampad vimoksaya
nibandhaya suri mata
ma sucah sampadam daivim
abhijato si pandava.

Conflict between the forces of light and darkness is an integral part of Indian ethos and values. This is seen in the epic Ramayana between Rama and Ravana. In the epic Mahabharata, conflict between Pandavas and Kauravas is similar in nature. Pandavas are devotees of Dharma, Kauravas have love for power. Conflict between the good and the evil is a continuing feature of human society everywhere in the world. But, both these are creation of God. The Mahabharata says:

'natyantam gunavat kinchit
natyantan doshavat tatha.'

'Nothing is completely good or evil. 'Each individual combines in him the qualities of goodness as well as wickedness. Sage Valmiki says in Ramayana:

'gyanagyan swarupaya
dharma dharma swaroopaye
vidya vidya swaroopaya
swa swaroopaya te namaha.'

'I pray God who is knowledge and ignorance, dharma and adharma, science and its absence, and who pervades everywhere.'

It is human choice to walk on the path which leads to divinity or to move towards the path of demoniacs. Divine qualities or daivi 'sampadas' are used for acquiring divinity, evil qualities or 'asuri sampadas' are used for falling in bondage. A child can be made into a man of either divine or devilish qualities according as he is groomed, more particularly during the initial years of life. It is a scientifically proven fact that fifty percent of education is complete in the first seven years in the life of the child.

Attributes of the divine nature are twenty six in number. These are as follows:

1. **Fearlessness :** This is internal strength of fear from none. The source of this strength is faith in the divine power. There is no fear from death or disease even. The fearlessness of the divine person is different from the audacity, or boldness of a criminal..A criminal is frightful from within, though he feigns boldness. Divine person feels strong from within.
2. **Purity of Heart :** This is freedom from social conditioning, belief in faiths, or adherence to norms imposed by the society.
3. **Steadfastness :** This is awareness, or living consciously. Meditation is the means through which the level of consciousness is enhanced.
4. **'Dana' or almsgiving :** Giving is the characteristic of divine people. A demoniac snatches away from others what does not belong to him legitimately. Divine give to others-money, knowledge, service, compassion. The divine person always feels obliged to the person who accepts his alms. Demoniac, on the other hand, is ever busy in satisfying his ego. Ego satisfaction is the sole and great achievement of the demoniac.
5. **Self-restraint :** This is getting mastery over one's sensory organs. Constant practices such as observing fast and silence increases the power of self restraint.
6. **'Yagya' :** This is a religious ritual in which sandalwood, ghee and other materials are offered to fire. But, the ritual is symbolic of burning off of one's ego.
7. **'Swadhyaya' or Study of the Self :** 'Swadhyaya' means right study of scriptures. But, study of scriptures such as the Geeta is a narrow view of 'swadhyaya'. More important is study of the self, by which one realizes one's areas of strengths and weaknesses. Study of the dreams, which one sees while asleep, is an important part of the study of the self.

8. **'Tapa ':** This means self discipline. 'Tapa' is defined as leading the life in accordance with the results, which are derived through 'swadhyaya' or study of the self.
9. **Straightforwardness :** According to the Geeta one should have straightforwardness of character. This is needed for getting freedom from ego.
10. **'Ahimsa' or Non injury :** Ahimsa is the inclination to bring happiness for others. Vegetarianism is good, but it gives only a limited view of 'ahimsa '. Ahimsa means not causing injury to others by thoughts, words or deeds. Feeling truly happy in the happiness of others and in a more developed stage feeling unhappy in the unhappiness of others is a part of 'ahimsa'. Deceiving others is 'himsa'.
11. **Truth :** This means becoming authentic on our speech and act. Can I be quoted back? This is the test of truthfulness. Quiet often, when we speak the truth, we make the show that we are speaking the truth, but in our heart we know that the purpose is to hurt others. While making a speech one should be loyal to the person who is not present in our midst and is a subject matter of talk.
12. **Absence of wrath :** Wrath is the cause of so many mishaps in life. We can become completely free from wrath when we stop accusing others.
13. **Renunciation :** This is pleasure in giving. When we let go of what we own, there is true happiness in life.
14. **Peace :** Peace means not criticizing others. We are surrounded by people who are not at peace with themselves in their own life. When we come across such people, we should not lose our own quiet.
15. **Absence of fault-finding and calumny :** People try to find fault in others with a view to conceal their own faults. When we try to prove that others are thieves, we want to prove that we ourselves are not thieves. This is not true all the time. The person, who criticizes others, can not have his friends.
16. **Compassion towards all beings**
17. **Non :** covetousness, absence of greed
18. **Gentleness**
19. **Modesty :** This means shame at wrong doing and willingness to correct oneself
20. **Absence of restlessness**
21. **Radiance of character**
22. **Forgiveness**

23. **Patience or fortitude**
24. **Cleanliness of body and purity of mind**
25. **Non-hatred**
26. **Lack of conceit**

Attributes of the demoniac are as follows:

Vainglorious pride
Arrogance
Conceit
Wrath
Harshness
Ignorance

Importance of Values

Many a countries of the world have been able to achieve rapid economic growth in the recent past. Countries such as Singapore, Taiwan, Hong Kong and South Korea are glaring examples of success stories of various national economies of the world. Successes of these countries are attributed to improved technological advancement, increased efficiency and excellent economic management. Subsequent studies on the success of these countries reveal that effective blending of Confucianism with modern approach had made it possible for these countries to grow rapidly. Success of Japan is rated as special and way ahead of the success stories of ASEAN countries. It is said about Japan that their success is due to commitment to quality and productivity and investment in R & D. But, even for Japan studies reveal that success is more due to values and cultural factors. (This point has been discussed in more detail in the chapter on Human Values in Management.)

Appropriate blending of technology and values is the key thing through which rapid economic growth can be made possible. In the context of economic growth, technology and values are like two wings of a bird.

Importance of values is seen in the following definition of Asian values as specified by Dato'Seri Dr. Mahathir Mohamad, Prime Minister of Malaysia:

"....What I mean by ASEAN values is an absence of extreme individualism, a sense of responsibility for the community, a belief in strong families, a reverence of education, frugality, hard work, national team work, a social contract between the people and the state, moral wholesomeness, a free but responsible press, a belief in citizens as stakeholders and last, but not the least, respect for the environment."

"....today's problems mean that now more than ever we need to discuss moral and human values as a contrast to the purely economic and overwhelmingly materialistic values of the contemporary capitalist system."

A message from the President of India

India's President APJ Abdul Kalam seeks that religion should graduate to spirituality. He wants that the following five pledges should be inscribed on the walls of temples in India:

1. I will educate five children .
2. I will activate one pond in my neighbourhood or in a nearby village.
3. I will remove enmity within my family and will withdraw court cases.
4. I will plant five fruit bearing trees.
5. I will not succumb to temptation of addictive substances.
6. I will treat male and female children equally.

In his opinion, temple going should be combined with nation building.

Taking a group of children with him in his address to the nation on the Republic day of India on Jan 26, 2004, he asked the Children to take the ten pledges as follows:

1. I will perform my studies and work with great devotion and shall endeavour to become the best.
2. I will make at least ten illiterate people to read and write.
3. I will plant at least ten saplings and will supervise them regularly till they become full trees.
4. I will go to cities and villages to help people get rid of the problem of addiction, alcoholism, and gambling.
5. I will help the sick and disabled.
6. I will not support discrimination on the ground of religion, caste, or language.
7. I will remain honest and will strive for creation of a society free from corruption.
8. I will work to become an enlightened citizen and will make my family an ideal one.

9. I will always treat the retarded and physically disabled in a friendly manner and will help them in all possible ways to lead normal life.
10. I will take pride when my country or her people succeed.

In the opinion of the President of India, every political party must clearly state their vision, action plan, and approaches for the Developed India Vision 2020 and how fast they can realize these missions in quality and quantity.

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EDUCATION SYSTEM IN ANCIENT INDIA AND MODERN MANAGEMENT

Education system in ancient India revolved around Guru. It is said:

> "gurur brahma gurur vishnuha gurur devo maheshwarah
> guruh sakchad parabrahma tasmai shri guruve namah."

"The guru is Brahma (creator of the world), the guru is Vishnu (sustainer of the world), and the guru is Maheshwara (destroyer of the world). Obeisance to the guru who verily is the Parabrahma (God personified)."

In ancient India, there was Gurukul system of Education. Disciples known as 'Brahmacharis' remained with the guru at his 'ashram'. They lived together at the ashram of the Guru, where they learned the importance of austerity and devotion by serving the Guru. Guru used to introduce them into the Vedas, the Vedang as and other subjects. The period during which the disciples lived with the Guru was known as Gurukulwas. Under this Guru tradition, lessons were imparted suited to the temperament and capability of the disciple. Even Lord Krishna sat at the feet of Guru Sandeepani. Later on, he became Jagat Guru. Sudama, who belonged to a poor family, was also his classmate. Respect for the Guru is an essential part of the India's ancient education system.

However, learning and wisdom in ancient India was not confined to the Guru at the Gurukul alone. To be able to understand the functioning of ancient Indian education system, we need to understand the following classifications of teachers–adhyapak, upadhyaya, acharya, pandit, drishta and guru. This seems to be the hierarchical order of teachers in ancient India. Thes role of 'adhyapak' was at the elementary level and for imparting higher order knowledge, 'upadhyaya', 'acharya, 'and 'pandits' were engaged. Another view point is that 'acharya'is the one who conducts rituals, ceremonies etc. and 'upadhyaya' is a formal teacher of worldly and practical arts.

It is said that in ancient India Gurus were put into two categories:

1. Shiksha Guru
2. Diksha Guru

Shiksha Guru imparted worldly knowledge. Diksha Guru, on the other hand, gave knowledge on deeper insights of healthy living and showed the path of self realization. Guru means weighty. The other etymological meaning of the term Guru conveys that the syllable 'Gu' stands for darkness and 'Ru' stands for light. The one who takes us from darkness to light is called Guru.

According to 'Taittiriya Upanishad', 'Guru' is considered to be the first letter (purvarupa) of the alphabet. The disciple is considered to be the last letter (uttararupa) of the alphabet. The meeting point of the Guru and Shishya is called 'vidya sandhi'. This shows the importance of establishing a strong Guru -Shishya relationship for acquiring knowledge and divine wisdom. The teaching and discourses of Guru constituted the link.

Guru-Shishya parampara is not a pedantic or doctrinal learning. Philosophical gymnastics is not the purpose. Practical experience of the Guru becomes the beckon light for the learning of the Shishya.

The process of learning in ancient India was not confined to learning from the Guru alone. Indian tradition considers that whatever is visible in nature can become the replicas of the Supreme Guru. In Shrimad Bhagwat Puran, there is a dialogue between 'Yaduraj' and 'Avadhut' in which twenty four objects have been identified to become the Gurus from whom 'Dattatreya' could learn the lesson of truth and wisdom. The allegorical meaning of this dialogue is that Guru is all pervasive. One can learn a lot from natural phenomenon. In ancient India, the role of Guru was to become a guide on the path of learning and the disciple had to toil hard in order to acquire through knowledge and wisdom. In the ultimate you become your own Guru. When one has been able to seek divinity in oneself, one learns to live a disciplined life, then one will find a light within. Respect for teacher is all pervasive in ancient Indian scriptures. Lord Rama has highest regards for Vashistha and Vishwamitra, who were his Gurus. Same is true about Lord Krishna as well. But ancient Indian education system did not believe in rigidity and acceptance of one viewpoint alone. It is said:

"shrutayo vibhinna smritayo vibhinna
naiko muniha yasya vachaha pramanam
satyasya tatwam nihitam guhayam
mahajano yen gataha sa pantha"

"There are many shrutis such as theVedas and the Vedangas and smritis, there is no single Muni whose viewpoint can be considered as ultimate. The essence of 'Dharma' is shrouded in mystery. The path followed by the great men is the true path."

Nalanda and Takshashila were centres of learning, which flourished for around eight hundred years. Thousands of students converged at these places. It is an agonizing event of Indian history that except for the ruins, not much is known about the achievements of these centers of learning. Foreign invaders are said to have burnt alive teachers and students along with the huge collection of books. Historians mentioned that the multistorey buildings continued to smolder for days together.

Ancient folklore states that Kautilya was not able to get admission at Nalanda University. He approached one of the teachers through whom he got an opportunity of interviewing the chancellor (kulpati). Kulpati asked him –"Who you are?"and Kautilya said "This is what I have come here to know about." Kulapati got impressed at this and he was granted admission. Upon enquiring from an employee as to when does the library close, Kautilya found that the person could not understand the question because he was not aware about the concept of closure of the library. These stories reveal that in ancient India there was a highly developed system of education.

Contrary to popular belief, education and science was also highly developed in ancient India. There was much scientific knowledge in ancient India which must have developed through their educational system. Remains of Indus Valley Civilization found at Harappa, Mohanjodaro (now in Pakistan) reveal that this civilization had well planned cities and excellent system of water supply and drainage. However, Indus Valley Civilization was lost and cities got buried. Aryans had scientific attitude of mind. In mathematics, Aryans could count numbers even up to ten raised to power twelve, while Greeks could count only up to ten raised to power four and Romans up to ten raised to power eight. Pythagoras theorem can be found in Sulabh Sutras of Aryans. Values of irrational numbers such as under root two and under root three were also known to them with a high degree of approximation. In Vedic texts, we find knowledge of permutation and combination too.

Indian Heritage in Production and Consumption

India is not a new country. Its culture dates back to thousands of years into the past. The language, in which Indian culture developed, was Sanskrit, which is also the oldest language of the globe. Scriptures, which are considered to be the most original in the Indian culture, are also the oldest scriptures of the entire humanity. India was invaded again and again in the past but its people did not give up their culture. Even now the science and technology has not been able to take away the love of culture from the psyche of her people. Truth is not the same which has developed during the last 250 years but a large part of the knowledge that we have today did develop during the last period of about 6000 years. For India to realize her true potential, she requires modern science and technology together with her own ancient insights.

It is now well recognized that apart from mastering the modern science and technology, we also require ancient wisdom and traditional knowledge of India, which is invaluable in nature. We summarize here some of the achievements in the ancient past in various fields :

Traditional knowledge and skills were developed in fields such as textiles, construction, metallurgy, medicines, ship building and hydraulics. Taj Mahal is a great example of Indian innovativeness, in which high level of human skills as well as the use of human and animal power is involved. Skills of surgery and muslin weaving were highly developed in ancient India. India was not always poor or backward in the field of industrial development, her ships sailed for trading to the far east and far west and Indians built their ships on the Gujarat coast and Chennapattanam. There was a well established banking system and principled management system and the remnants of the same are available. Even in not so distant past, when foreign powers enslaved India, India was used as a source of cheap materials and a huge market for their products.

In the olden times, steel technology was well standardized from Srinagar to Tanjaur. It has been found that the measurement of iron furnaces is the same all over India. The iron pillar in Delhi has not rusted in about 2000 years. Researches conducted in the modern times in the year 2002 revealed that it had a layer of phosphorous to make it rustproof. Axial length of bullock cart has been found to be of the same measurement throughout India. Weavers of Murshidabad and Dhaka were famous for their muslin. There has been a long period of cruelty and plunder due to which Indian economy was systematically destroyed in the past.

In ancient India, there was a well developed system of the science of governance and principles of trade and commerce. Kautilya's Arthashastra and large parts of the Mahabharata deal with governance and management of affairs of state. Indian system of medicine and Ayurvedica pharma were also ancient India's remarkable achievements. Importance of India's traditional medicines and herbs is now being realized the world over. We are facing today the problems of protecting our intellectual property rights on Tulsi, Turmeric, Sarpagandha, etc.

Ancient India had a well developed system of education. In a report, which was prepared during the time of the British rule (Adam Report), it has been said that there was one educational institution for every 400 persons. In the Madras and Bombay Presidency, each village had a school. Sanskrit was taught all over the country. During the time of the British rule, these schools were closed down one after the other because they did not remain recognized institutions and then English system of education started gaining roots. Naturopathy and Yoga are another important contribution of India in the ancient past. Industrial revolution started in Europe with the invention of internal combustion engine. It was only in the beginning of the 20th century that India could take the advantage of scientific inventions such as electricity, telecommunication, X-rays, aircraft, automobiles, chemical products, etc. It was recently that computers, nuclear energy, home appliances fertilizers, oral contraceptives, laser, cat-scan, internet etc.became popular in India. Mastering of these newly developed technologies would determine the future of India.

Business Values

Business is defined as an activity, which is carried out for the purpose of making profit. In India, there is a class of people, who are designated to do business. This class is known as 'vaishyas'. In ancient literature, 'vaishyas' have been given a high place of respect in the society. In fact, in today's environment many top businessmen have complained that they are not able to contribute to the maximum possible extent because they do not get desired respect or support from the society as well as from the government organizations. If we look at the ethos of business people in India, they use the word 'subha laabh' rather than 'labh' (profit) alone.

My discussion above is meant to draw readers' attention on the role of values in the conduct of business. Indian thoughts on values for business are quiet interesting. Before proceeding ahead with these interesting ethos and values, I would like to discuss briefly about the genesis and growth of Indian management particularly from the point of view of growth and development of the modern day organizations. Large number of studies are available today on management ideas and success in business. Mr. Narayana Murthy, who was the chairman of Infosys, has given PSPD model. This model is based on the four factors– predictability, sustainability, profitability and derisking.

Another important model of business success is the seven S model. This model is linked with Mc Kinsey & Co. The company provided the seed corn for the growth of the idea of corporate excellence. Details of this model are contained in the famous book 'In Search of Excellence' written by Tom Peters and Robert Waterman. According to the authors, excellent companies are those which excel in the seven Ss. These authors had worked earlier with Richard Pascale on this same idea of the seven Ss. Pascale and Athos have also written the book 'The Art of Japanese Management', in which the idea of the seven Ss is discussed.Their framework of analysis consists of the seven Ss because each one starts with S. These Ss are- Strategy (route chosen for growth), Structure (how the various parts of the organization relate to each other, what are the authority responsibility relationships established in the organization), Systems (procedures which are followed in the day to day functioning of the organization, which in the modern context, means application of information technology). Skills (this relates to knowledge and skills of the people working in the organization), Shared Values (this is called as super ordinate goals, the source of motivation for the employees to work together), Staff (human resources of the organization), and Style (this shows the manner in which employees of the organization behave with the outside world, with suppliers, customers, bankers, and the general public. If a company wanted to improve, it had to focus attention on all the seven dimensions. Focusing on just few of these does not work. The first three Strategy, Structure, and System are known as the hard Ss. The last four Ss viz. Skills, Shared Values, Staff, and Style are called as soft Ss. It was contended that the American companies were successful because they succeeded in the hard Ss. But Japanese companies were successful in all the seven Ss. Super ordinate goals provide the glue which holds all the other Ss together. The lesson, which is of importance to us, is that super ordinate goal is a combination of culture and ethos, without which corporate success is not possible.

Researches conducted on management ideas reveal that the following are the most powerful ideas, which have been developed by management theorists in the entire journey of management education during the 20th century:

1. Management is a practice like medicine or navigation. Senior executives should concentrate on strategy and the rank and file should carry out the objectives.
2. Human resource is most important for effective management of organisations. Management does not have the monopoly on brains or judgement. All the strengths of the corporation are to be utilised. Empowerment of people results in unprecedented progress in the areas of productivity, creativity, technology, product development, and overall competitiveness of business.

   More autonomy is to be given to people and consequently organisational layers are reduced. Restructuring of organisations has taken place because of this concept of human resource management.
3. People who create customers and the people who are creative and innovative are the profit centres for the organisation, all others are cost centres. This concept led companies to adopt disciplines like test marketing, surveys, and formation of groups which helped a company to keep in touch with customers and create new products. Peter F. Drucker said "You get paid for creating a customer, and you get paid for a new dimension of performance, which is innovation. Everything else is a cost center."
4. Quality pays for itself-Edward Deming gave important ideas on quality management. According to his opinion, it was by continually improving the quality of a product or process (kaizen), a company could save money and time, and waste could be reduced and customer can be served with better products at a faster rate.
5. One should focus on the areas of core business and core competency-This area is called as strategic planning. According to this idea, a company should conduct a comprehensive analysis of competitors their past, present, and anticipated future. Managers are taught to allocate resources based upon how you categorise your business. Is it a growth business or a harvest business? This idea has helped companies in focusing on what they did best, on competencies. According to C.K. Prahlad and Gary Hamel, every company has a core strength-be it marketing, manufacturing, or research and development-and the company should focus resources on what it performs the best way.

For effective management, organizations can not undermine the role of values and ethos. These happen to be the most dominating factors or key factors, which decide human aspirations and people's commitment towards work. Success of a business organization depends not only on skills but it depends equally on values. This important point has been highlighted in the studies of Professor S.K.Chakravarty.

Ethos and valued are important not only for businesses but they are equally important for individuals, groups, families, organizations and the society as a whole.

We have seen that science and technology has given us wonderful devices to raise productivity and performance. Internal combustion engine, aircraft, biotechnology, atomic energy are just few of the examples. At this moment in the history of human kind, values are becoming more important than they have ever been in the past.

Just as core business and core competency are important for success in business, similarly core values play crucial role in growth, survival and higher level of satisfaction. The core values enshrined in the concept of spirituality and as found to be present in Indian culture are as follows:

1. Divine power pervades the entire cosmos. Living as well as non living objects are all manifestations of the Divine power.
2. Each individual is potentially divine. The divine power manifests within each of us.
3. The same objective reality is viewed differently by different people in different ways.
4. The whole world is one family.
5. We should aspire for the well being of all.

Following are some of the practical lessons which are derived from the five core values of Indian culture and ethos:

1. One should respect oneself as well as others.
2. Each individual is born in this world with a role demanded of him, and work is the means through which we pay our respect to the Divine power.
3. Work should be done with detachment and renunciation.
4. Active work habits are means for purification of body. Slothfulness, procrastination should be avoided.
5. Purity of mind elevates us to higher level of consciousness. This comes by exercising control over emotions such as- guilt, anger, jealousy, hatred, arrogance, sex, greed, attachment etc.

6. We can not deceive any one except ourselves.
7. If we do not give, we could not get also. Love, compassion, trust must be given so that we will get these in return.
8. One should keep in the company of good people.
9. 'Saatvik Gunas' should be promoted through all our actions.
10. Forgiveness is divine.
11. Friendliness and trust are essential.
12. Work is worship.

The Story of Kayita

Kayita was a grammarian who lived in ancient times in Kashmir. He had suffered paralytic attack in childhood days and lived a life of abject poverty. Students came to learn grammar from him. One batch of students would go to the forest to collect fruits, twigs, herbal plants, nuts etc. Second batch sold the previous day's collection in the market place. The third batch would learn grammar from the Guru. This arrangement worked well by a rotational system. Money realized from sale made by students in the market place was the sole source of earning for the Guru. Life was indeed hard for both the Guru as well as the students. Bark was used for dress.

Once a famous group of scholars from South India made a visit to Kayita's & ashram to clear some of their doubts on grammar. Upon visiting the ashram, they took pity on the inmates. With a view to change the situation, they made a visit to the king of the place and complained to him about the poor condition in the ashram. The king himself made a visit to the ashram to make offerings to the Guru. He proposed that the Guru and the students should move to the court of the king where all arrangements will be made for comfortable stay of the inmates of the ashram. Kayita refused humbly to this noble gesture of the king. Guru revealed that the prime minister of the king was his younger brother and had made similar request in the past. It was for a king to need pomp, showmanship and glamour. These help him in establishing authority. Guru did not need all this. For him, hard life was the source to sharpen intellect. Austerity is necessary for growth of the mind and the body. Change in their present way of life was unsuited for them. Moving to comfortable life would blunt their mental powers, which are so necessary for a grammarian. Kayita requested that the inmates of the ashram should not be disturbed from a condition to which they had got used to. The king and his group left the ashram with inexplicable joy and happiness.

"Sthita Pragya" of the Geeta is probably an individual of this frame of mind. Objects of worldly pleasure do not shake him from his chosen path.

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CONCEPT OF DHARMA

Chamber's Dictionary defines Dharma as "the righteousness that underlies the law." The word Dharma has come to mean so many things such as duty, characteristics of an identity, virtue, merit, attribute, nature, right, justice, honesty etc. The word Dharma is also used to mean religion or sect. Literal meaning of the word Dharma is mode of being. In Indian ethos, Dharma is one of the four 'purusharthas' of life; the other three are 'artha', 'kama', and 'moksha'.

Dharma is a central idea in the psyche of Indian people. Someone has aptly remarked that the soul of India resides in Dharma. But the concept of Dharma has differed as between precept and practice. Shrimadbhagvadgita commences with the words 'dharmakshetre kurukshetre' and concludes with the words 'neetirmatirmam'. The first and the last syllables put together give rise to the word Dharma. This contains the symbolic meaning that the essence of Dharma is encapsulated within the seven hundred verses of Shrimadbhagavadgita. The word Dharma is used for the first time in the Geeta in the first chapter where it is said:

"kulakchaye pranasyanti kul dharmah sanatanah
dharme naste kulam kratsna madharmobhibhavatyut"

(Chapter one, verse 39)

It is said in the above verse that when a family is ruined, its ancient laws are destroyed. And when the laws perish, the entire family yields to lawlessness'. War uproots people from their social traditions, which are the distillation of the mature will and experience of the people. It is obvious that the word Dharma means what holds people together, that which sustains us to live. Dharma is a code of conduct or behaviour. This concept of dharma is secular in nature and has nothing to do with religions Hinduism, Buddhism, Christianity, Islam etc. The word dharma is made from 'dhri' which means that which we hold on to, or which is our characteristic identity. In the next verse of the Geeta, ill effects of 'adharma' are mentioned. Dharma is an absolutely secular idea in Indian ethos and culture. An understanding of this basic concept is essential for each one of the citizens of India. We need to become Dharmik, this is the essence of life. If we forsake 'dharmikata', our ruin is certain. That is why it is appropriate to say that dharma is what holds us together. It is said that 'dharmo rakshati rakshitaha' (if you protect dharma, dharma will protect you). The message is that if we act irresponsibly, we are destined to get ruined.

There is a wonderful concept in the following verse:

"naiva rajyam na rajasinna dando na cha dandikah,
dharmainaiva prajah sarvah, rakchanti cha parasparam"

"There was neither the state, nor the king. There was neither the punisher nor the punishment. Entire people protected themselves by adhering to dharma."

This concept of Dharma is probably not known to any other civilization in the world. The truth is that humans can survive and grow if they can understand the practical relevance of this great idea. Dogmatism, superstition and theological factionalism are not an element of this concept of Dharma. If we accept this concept of Dharma, human consciousness gets unshackled from religious orthodoxy and fanaticism.

In the Mahabharata, it is said:

"nivartaswa kurukshetra bhimsenadibhirsah
dharme te dhiyatam buddhih manaste mahadastu cha"

The above verse is an advice given by Bhishma to Pandavas at the time when he was near to the last moments of his life.

"Perform your duties in the kingdom of kurukshetra along with your brothers Bhimsen and others. Let your intellect get established in Dharma and let your vision and enthusiasm remain high."

Dharma is the means both for salvation and for worldly gains.

"Yatoabhyudayanishreyasa siddihi sa dharmah"

"Dharma is that which leads to materialistic gains as well as spiritual salvation."

But, even wise people get entrapped due to the attraction of sense objects. Sense enjoyment is ephemeral and one's desires are never satiated. Pursuit of worldly pleasures, kama, should be tempered by Dharma.

But, the following verse from the Mahabharata explains the nature of paradox:

"janami dharmam na cha me pravrattih
janamyadharmam na cha me nivrattih
kena pi deven pravartiten
yatha niyuktosmi tatha karomi."

The above is a statement of confession made by Duryodhana who engages in evil acts.

"I know what is Dharma, but I am not attracted towards it. I know what is Adharma,

but I do not get distracted from it. It looks as if there is some god, which puts me into action. I do exactly the same as this god dictates me to do."

This is a perfect example of the concept of destructive life script described in Transactional Analysis. When an individual is on the path to perdition, intellect becomes the first casualty.

The concept of Dharma is all pervasive in Indian ethos and values. The prologue to the Holy Quran (Al-Fatihah) echoes this same idea of the path of righteousness or the path of Dharma. I am quoting the translation of Al-Fatihah done by Ahmed Ali (published by Oxford University Press).

"In the name of Allah, most benevolent, ever-merciful.
All praise be to Allah,
Lord of all the worlds,
Most beneficent, ever merciful,
King of the Day of Judgement.
You alone we worship, and to you alone turn for help.
Guide us (O, Lord) to the path that is straight,
The path of those you have blessed,
Not of those who have earned your anger,
Nor those who have gone astray"

Indian ethos is best captured in the most ancient hymn known as

Gayatri Mantra, which appears in the Rig Veda. Secular character of this mantra has been established several decades back by an order of the Hon'ble High Court of some south Indian state. Antiquity of this hymn is well established in Indian psyche. Sage Valmiki mentions in his Ramayana that Lord Rama used to recite this mantra in his daily prayers. Gayatri Mantra reads as follows:

"Om bhurbhuvaha swaha tatsaviturvarenyam bhargo devasya dhimahi dheyo yonaha prachodayat."

It is said that in the beginning of the cosmos, there was "Om" alone. As an explanation to Om, Gayatri Mantra came into being. Be that as it may, we do not go here into the faith aspect of it. Close resemblance between the Al-Fatihah and the Gayatri Mantra is striking. Gayatri mantra is explained in the following couplet in Hindi. It is quoted below for a better understanding of the Indian ethos through this hymn.

"sat chit tatha anand maya
sarvagya sattavan jo
prerak prakashak sarva vyapak
divya shakti nidhan jo
savita abhayadata vidhata
jo mahan mahan hain
karate varana ke yogya
uske teja ka hama dhyan hain
vaha vibhu hamari buddhiyon main
vimala brahmi bal bharen
tan man bachan se nitya hi
sanmarga mein prerit karein"

"God is eternal, supreme consciousness, blissful and omniscient. He is the cause of all causes, initiator, omnipresent and divine. He is the greatest and giver of fearlessness. We reflect upon the effulgence of the divine power. May the Supreme Being fill our minds with divine power. He may guide us to the path of righteousness through our acts of body, mind, and speech. "

The path of dharma is supreme for an individual. It is said in the Mahabharata:

"na jatu kamanna bhayannalobhat

dharmyam tyajet jivitasyapi hetoh.
nityo dharmah sukh dukhe twanitye
Jivo nityo heturasya twanityah."

"One should never forsake the path of righteousness due to desire, fear, or greed, or even for saving life. Dharma is eternal. Pain and pleasures are temporal. Jiva is eternal, but the cause of its bondage is ephemeral.

Dharma is seen as duty or obligation in the Geeta. It is said in the Geeta:

"swadharmamapi chavechya na vikampitumarhasi."

"It is the social duty of a Kshatriya to maintain order by force and not to become ascetic.

In chapter-iii, verse 35 of the Geeta, it is said:

"Shreyanswadhrmo vigunah pardharmastvanusthitat
swadharme nidhanam shreyah pardharmo bhayavahah"

Each one should identify one's area of strength and should function in accordance with it.

Each one is born to play a distinct role and should function in that area. One must be faithful to one's duty even unto death.

An important observation about Dharma occurs in verse 7 of chapter-iv of the Geeta. It says:

"yada yada hi dharmasya glanirbhavati bharata
abhyutthanama dharmasya tadatmanam srajamyaham"

"Whenever there is decline of righteousness and rise of unrighteousness, the divine power creates Himself. God does not stand aside when we abuse our freedom and create disharmony and disequilibrium. Loving hand of God always steers the world all the time. This is the import of the above verse.

In the 66th verse of the Chapter-xviii of the Geeta, it is said:

"Sarvadharmanparityajya mamekam sharnam vraja
aham twam sarva papebhyo mokshayiasyami ma shuchah."

Here, the Lord says that one should abandon all duties and take shelter finally in the God alone. God releases an individual from all evils. The idea here is that if we have perfect confidence in God, He saves us. God asks for total giving of the self. Then all problems vanish. Power of the spirit awakens and then the situation changes. One does not grieve when he develops complete confidence in God. This verse is considered to be the final verse of the Geeta.

Our objective mind is not capable of understanding the subjective creator. It is futile to try to understand the purpose of the divine play. Events happen. Deeds are done. There is no individual doer. There are billions of body mind organisms through which the divine power plays its role. Each body mind mechanism is like a computer. It is programmed in a unique manner to react to events in a way as per the will of the divine power. Each body mind mechanism is based on its unique DNA and environmental conditioning. Therefore, one should do what one thinks as the right thing to do and leave it there. One should not worry about the future, nor should one think of the past. Living in the present and acting the right way as we think it is the path of Dharma or righteousness. God's will is all there is in this world. This thinking leads one to surrender before God and act as an instrument in His hands.

The above message of the Geeta : "sarva dharmanparityajya mamekam sharanam braja" is also the central and concluding message of the Bible. The Bible sums this up in four short words:

"Surrender to thy will"

The Concept of Dharma and Unitiveness of all Beings

Unitiveness of entire humanity and concern for ecology and environment has been a part of the concept of Dharma in Indian ethos and culture. This idea emerges out of the concept of oneness of the entire living and non-living beings in the cosmos. Sample the following words of the Atharva Veda:

"We are birds of the same nest. We may wear different skins. We may speak different languages. We may believe in different religions. We may belong to different cultures, yet we share the same home - our Earth. For man can live individually but can survive only collectively. Born on the same planet covered by the same skies, gazing at the same stars, breathing the same air, we must learn to happily progress together or miserably perish together."

It is said in the Mahabharata:

"urdhava bahurviraumyesha na cha kaschit shrunoti me
dharmadarshascha kamascha sa kimartham na sevyate"

"With raised hands I call upon the people repeatedly to follow the path of Dharma, but no one listens to me.Dharma leads to salvation and it also leads to wealth and fulfillment of desires, but people do not follow Dharma.

The concept of Dharma or righteousness or duty is the central idea of Indian ethos and value system. As we shall see later, many more ideas emanate from the concept of Dharma.

Many forms of Dharma such as "swadharma", "kuldharma", "jatidharma", "rajdharma", "rashtradharma", "manavadharma", "samanyadharma", "visheshadharma", "visheshtardharma", "visheshtamdharma" etc. have come in vogue. These indicate that the concept of Dharma recognises and accepts and encourages diversity as also cross-culturalism. The world is not seen as one culture or one race or one colour-world. But, unity in diversity is the basic tenet of Indian ethos. That is the reason we find assimilation of ideas from all over the places taking place on Indian soil and getting full blooming.

Humans are a Separate Class from other Forms of Life due to Dharma

The concept of Dharma is unique to humans. It is said:

"ahar nidra bhaya maithunam cha

samanyametad pashubhirnaranam

dharmo he teshamadhikam vishesho

dharmain heena pashubhihasaman

"Humans and animals are alike in regard to food, sleep, fear and sex. Humans are special in that they follow the path of Dharma. Humans devoid of Dharma are akin to animals."

It is said in the Mahabharatha:

"urdhava bahurviraumyesha na cha kaschit shrunoti me
dharmadarshascha kamascha sa kimartham na sevyate"

"With raised hands I call upon the people repeatedly to follow the path of Dharma, but no one listens to me. Dharma leads to salvation and it also leads to wealth and fulfillment of desires, but people do not follow Dharma.

The Ten Characteristics of Dharma

Dharma is a central idea to guide human conduct in the right direction. The Manusmriti gives the ten characteristics of Dharma as follows:

> "dhratih chama damosteyam shauchmindriya nigrahah
>
> dhirvidya satyamakrodho dashakam dharma lakchanam."

"The ten characteristics of Dharma are patience, forgiveness, self restraint, no stealing, cleanliness of body and mind, control on sense objects, intellect, knowledge, truthfulness, lack of anger."

In Valmiki's Ramayana, Kaushalya (who is mother of Lord Rama) gives the following nine eternal attributes of his son:

> "danam satyam tapastyagam mitrata sauchmarjavam
> vidya gururshrushrusha dhruvanyetani Raghave."

"The eternal attributes or characteristics of Lord Rama are -charity, truthfulness, penance, renunciation, friendliness, cleanliness of body and mind, simplicity, learning, service of Guru."

When Lord Rama is exiled to the forest, people are worried on how Rama will get protection in the forest. People run to temples to pray God for his safety in the dreadful forest. Mother Kaushalya observes that Dharma would protect her son Rama, who has stood by Dharma all his life. Such is the abiding faith in the power of Dharma in the ancient scriptures.

About Dharma, it is said "dharmasya tatwam nihitam guhayam" (Essence of Dharma is shrouded in mystery)

The concept of Dharma is based on the oneness of all beings.An ethic of love for all, friendliness towards all, cooperation and above all a sense of responsibility or duty is born when an individual is truly dharmic. Absence of these traits shows that the individual is not Dharmik. Differences in religion, culture, race, language, nationality, etc. are of no consequence. The value of fundamental oneness of the entire human race and all beings is the core idea on which the concept of Dharma is based. When this concept of Dharma arises, differences are tolerated. They are welcomed and celebrated also in the same way as bio-diversity in nature is considered as a boon. Societal values such as freedom, equality and fraternity are promoted out of this concept of Dharma. According to the Geeta, observance of Dharma is desirable from the view point of "lok sangraha". "Lok" implies the collectivity of all beings. "Sangraha" means combination of welfare and nurturing. A good society is one where the principle of welfare and nurturing of all beings is pursued as the basis of all our actions at the individual as well as group level. Dharma is ordained even for the God. The Geeta says:

> "utsideyurime loka na kuryam karma chedaham
>
> sankarasya cha karta syamupahanyamimah praja"
>
> (Chapter III, Verse 24)

"If I should stop to work, these worlds would fall in ruin and would be responsible for creating disordered life and for destroying people."

Thus, performance of responsibility or duty is called Dharma. It is said that Dharma seeks "prabhava" that is development of full potential of not only humans, but of "bhutanam" that is all beings. Such is the all comprehensive concept of Dharma in Indian ethos. When it is said that India is a Dharmik country, the meaning is that it is a country where supremacy of spiritual and ethical values as explained above are considered dearest and are the central organizing principle in conducting affairs in all walks of life. Hence, "yato dharmastato jayah" that is when there is Dharma, victory will follow. If we are heading towards adharma, our defeat is also assured. Hence, the call to become Dharmik. That is where the well being of all lies. A child asked Swami Vivekananda - "What is this Dharma?" Swami Jii said, "Do Good and Be Good. This is Dharma." Probably, this sentence is the best way to close discussion on Dharma.

Dharma and Business

Perennial importance of "Dharma" (responsibility) is recognized in the world of business. Georges Enderle, Chair Professor in Business Ethics, University of Notre Dame, Indiana, USA, concludes his article "Management Ethos in the West: What can it offer to the East?" as follows:

"Responsibility has become a key term which opens up multiple dimensions of our ethical experiences and challenges. It also has become a key term for business people and organizations. One can safely suggest that a broader and deeper understanding of corporate responsibility is emerging in various parts of the world and an increasing, though still small number of companies is embracing it. Generally speaking, their purpose and responsibility consists in not only economic progress but also social development and environmental improvement. Thus, business becomes a noble activity of which people inside and outside business organization can be proud. This broader notion of responsibility breaks with the still pervasive notion of economic rationality as the only acceptable business rationality, moving to recognize social and environmental rationalities as valuable in them and as a part of business rationality ....

Major challenge for the management ethos is to carry this spirit of responsibility and inspire and help implement win-win strategies to the benefit of business, society, and the earth."

Thus, the call for becoming Dharmik (responsible) is all pervasive. It is not confined to east or west. Dharma is the same for all humans. It belongs to people of all nomenclatures whether we call them Hindus, Muslims, Christians, or what ever. One thing is certain that people will perish with out Dharma. If they are not Dharmik (responsible), they have every thing to loose. The above quoted article of Prof. Georges Enderad calls for three types of responsibilities - Economic, Social and Environmental. Indian ethos of Dharma captures this idea well through the concept of five types of debt, which all humans owe in their life. (for details of debts see the chapter entitled ' Crisis of Leadership in India-the Way Ahead in this book).

The lesson is "Be Dharmik. If Dharma perishes, we all stand to perish for sure."

Dharma is not religion, and one should not become "dharma-nirpeksha"

The words 'religion'. and religious have been used in the west for centuries in the context which is altogether different from the context in which the word 'Dharma' has been used in India for several millennium. In the western concept, the God is the creator of the universe, who has sent a prophet or messenger into this world. The message of God is contained in a central book, which contains ecclesiastical laws in order to regulate the opinions and behavior of people. British and European thinkers have equated the Sanskrit word Dharma as a synonym for Hinduism. In fact, there has never existed the idea of Hinduism. The idea of Hinduism has been thrust upon the people living in the Indian peninsula. An imaginary entity called Hinduism has been created. And, then the word religion has been thrust upon it.

However, we find that in Indian history there has been absence of human unity in the realm of practice. Indian society has fallen off from the ideal of human unity. Cruelty to each other, loss of human worth and dignity were promoted under the caste system. That was a-dharma. An appeal to Dharma has always been there.

The word 'Dharma can not be translated. And, similarly the word 'religion' also cannot be translated in any of the Indian languages. The concept of religion is alien to Indian ethos and culture. But, in practice the word 'religion' has unfortunately been wrongly translated as Dharma in India. This has led to total misunderstanding.

The word 'dharma nirpekshata' creates a perversion of the meaning of the word Dharma. All life is based on the observance of Dharma, and if the Government became neutral to Dharma, there will be chaos and disorder. Militant Hindus have confused the word Dharma with religion. Secularists, on the other hand, have confused the word religion with Dharma. Both do not understand the true meaning of Dharma. Sane world must necessarily make Dharma as the basis of their thoughts and actions.

Upon entering into the Rajya Sabha in India, one finds inscribed in Sanskrit 'satyam vad dharman char' (speak the truth and act on dharma). In the Lok Sabha, just behind the speaker's chair, the quotation which appears is 'dharma chakra pravartanaya' (for promoting or setting into motion the wheel of religious instructions as propounded by Lord Buddha). As one goes into the Supreme Court of India, one sees 'yato dharmastato jayah' (where there is dharma, there is victory). Such is the pervasiveness of dharma in India. The spirit of India lies in Dharma.

Talisma for ethical conduct given in the Mahabharata:

"akurvan par santapam agatwaa khal mandiram
anulanghya satam margam yat swalpamapi tad mahat"

"Even small achievements should be treated as big if they are got without tormenting others, without going into the home of the wicked, and without transgressing the path of the saintly people."

Dharma and Islam

In Islam Dharma shows in one's conduct. The Kuran speaks of Dharma in terms of practice of goodness, of truth, of love, of trust, and of mercy. The Kuran says: 'Be Just' (Sura5,ayat 9).On what it means to be just, the Koran says :"And if any one earns sin,he earns it against his own soul; but if any one earns a fault or a sin, and throws it on one that is innocent he carries (on himself)both a falsehood and a flagrant sin(sura4,ayat 111-12)." This statement of the Koran establishes supremacy of justice with truth.

The Kuran relates justice and truth with goodness. It says-"And do good -to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are stranges."(sura 4,ayat 36). (here doing good means being good, which means that one's conduct is based on truth and justice. Neighbours are those who are near, neighbours may be strangers as well. And, thus, non- Muslims are part of neighbours). The Hindu concept of Karma enjoins upon humans that they are responsible for what they do and become. Responsibility of one's Karma cannot be shifted on to fate, or to God. The Kuran says similarly- "Whatever misfortune happens to you is because of the things your hands have wrought." (sura 2, ayat 30). The Kuran also says "Whatever misfortune happens to you is because of the things your hands have wrought." The Kuran also says "No misfortune can happen on earth or in your souls but is recorded in a decree before we bring it into existence : That is truly easy for God: In order that ye may not despair over matters that pass you by nor exult over favours bestowed upon you. For God loveth not any vainglorious boaster" (sura 57, ayats 22-3).

The first saying above looks to be contradiction of the second. The first idea is based on the concept of free-will. The second one is based on the belief that all things happen according to the will of God alone.

We all experience evil, pain and grief in our lives. Now, the question arises that when such is the case, how can God be mercyful and compassionate (al-Rahim and al-Rehman). This question has not been answered by the religions of the word. Indian theism seems to be in as much darkness about this phenomenon as much as the three religions of Hebraic origin. The problem remains unresolved till date. The Koran says "do not despair over matters that pass you by, nor exult over favours bestowed upon you."

On this theme, the Mahabharat makes very interesting observation. It say "What comes as victory today soon turns into defeat; prosperity vanishes as quickly as it came. The Koran says "What is with you must vanish : What is with God will endure" (sura 16, ayat 96).

This probably means that man is in a state of transition. It is not wise to build happiness on what is transitory in nature. The Mahabharat says- "Accumulation ends in its destruction, rise ends in fall, coming together ends in parting, and life ends in death."

The key lesson both from the Koran and the Mahabharat seems to be that we should not exult nor despair from what is transitory in nature. The distinction between what is abiding and what is transitory must be borne in mind. This idea gives to humans peace of mind and happiness. On this most unresolved phenomenon of human life, the Mahabharat and the Koran hold the same view.

Islam considers God as their absolute center. The revelation of God is contained in the Koran. The condition of human life is to be seen in the light of what is revealed in the Koran. The light of God is most radiant of all the lights. This does not mean that the light of reason is discounted in Islam (otherwise, how could the Islamic world make important contributions in the field of science, astronomy and medicine). But, Islam holds that the light of human reason is limited. In the affairs of humans, the ultimate appeal could only be made to the grace and mercy of God. (This is the same as in the Geeta, see chapter 9, verse 22).

The concept of Dharma holds that we are responsible for what we do. There is no escape from the fruits of what humans do either individually or collectively. According to the concept of Dharma, the responsibility cannot be shifted on to the God. According to the Mahabharat, Dharma is the foundation of human order.

There are two options available before humans to understand the nature and cause of human relationship:

(i) As a revelation of God, and

(ii) The method of Dharma.

Human life should not get divided on this issue. The foundation of human and social relationships as revealed in the Kuran are based on trust, caring, truth, and justice. Largest part of the Kuran deals with these issues. Islamic faith lays emphasis on practice, and practice must be the same whether we proceed according to the method of the Dharma or according to what is contained in the revelation of God. Largest part of the Kuran deals with the practice.

The violence perpetrated by the believers to each other in the name of God is, indeed, a sad part of human history. This should be given up.

Violence is not simply physical. It is psychological as well. When we reject the other person, this is also a form of violence which is as abominable as physical violence. When others do not believe in what we believe, we should not hold any grudge against those others. The method of Dharma tells us that we treat with respect even those who view human life differently than how we do. Let me deal with this issue in some detail.

Resolving the Conflict

The Kuran says "But if thy Lord has pleased, verily all who are in the world would have believed together. Will thou then compel men to become believers? No soul can believe but by the permission of God.

(sura 10, ayats 99–100).

Again, the Kuran says– "If God had so willed, He could have made them a single people; but he admits whom He will to His Mercy."

(sura 42, ayat 8)

The Kuran has following to say on diversity of creation– "And the things on this earth while He has multiplied in varying colours (and qualities): Verily in this is a sign for men to celebrate the praises of God (in gratitude)".

(sura 16, ayat 93)

It is quite clear that the term 'varying colours' relates not simply to physical colours but, to diversity in intellectuall and spiritual colours as well. The Kuran says in sura 1, ayat 256 as follows– "Let there be no compulsion in religion."

If any one resorts to violence to settle for difference of faith and opinion, it is a negation of all that true Islam stands for. Un-Islamic and un-Kuranic ideas should not be allowed to gain currency in our society.

Seers went to Brahma (the Primaeval Being) and sought explanation on what is good and what is not good. (recall that this was a similar questions which a child had asked from Swami Vivekananda). Seers said that they were utterly confused on the issue of what is good and what is not good. Brahma's reply was " Ahimsa" or non violence. 'Ahimsa paramo Dharmaha' (non-violence is the highest Dharma). So, the concept of Ahimsa is basic to human community. And "ahimsa" is both physical an well as psychological. We need to abstain from both of these.

A parable in the Brihadaranyak Upanishad throws more light on the concept of Ahimsa and about the origin of violence in us. According to this parable, the ultimate lesson to humans is– da, da, and da. This lesson was heard by the god, the man and the demon in the thunder of the sky. (gods are given to pleasure, man is given to acquisition, and demon is given to cruelty and violence). Gods interpreted 'da' as 'dama' which means self control. Man interpreted 'da' as 'dana' which means to give. Demons interpreted 'da' as 'daya' which means compassion.

In our world there is neither god nor demons. Man itself become god at times, demon at another time, and carries man with himself at certain other occasions. When we are in pursuit of pleasure, we are god like and require self control so that our craze for power and wealth remains in control. When we become demon like, we have power over others and are required to show compassion and mercy towards others. Similarly we need to share as well. Self control, compassion and sharing are the three eternal attributes of Dharma. Dharma must enable us to get rid of violence, greed and arrogance. "I" vanishes as is shown in the model of human effectiviness given in this book elsewhere. This is the essence of Dharma.

The Kuran also ordains like wise. It gives to man the same instruction– Zabt, Khairat, and Rehm. Meaning of the words in the Kuran is not textual and verbal alone. They carry deeper level meanings as well. Zabt is not simply self restraint, but also the lesson that we should not judge others. The right to judge belongs to God. Judgement by the humans is limited and it is subject to error. God alone has the power to judge. Khairat is not simply sharing and alms giving but giving one's self to others. Similarly, rehm is not simply superficial kindness but compassion in a true manner without any ego or arrogance. This is the essence of Dharma as revealed in the Kuran. This is exactly what is contained in the parable in the Upanishad.

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9

INDIAN INSIGHT INTO TOTAL QUALITY MANAGEMENT

Japan made a revolution by creating world class brand names such as Sony, NEC, Hitachi, Mitsubishi, etc. So great is the credibility of these brand names in the world market that the buyer does not bother to take the warranty card while buying the products of these companies. The secret of this great success lies in world class quality and lower price.

How world class quality and lower price revolution was made possible? The answer is that each employee made the contribution. Quality movement has moved through the successive stages of inspection, SQC, Quality Assurance, and now to TQM, TQC, or CWQC. It was adherence to TQM which helped Japan to steal march over others. Quality movement started in 1930 with the concept of inspection. Separate inspection departments were set up. Stress was on product and the primary concern was to detect defective pieces, which did not conform to quality standards. SQC (Statistical Quality Control) emphasized in process control. Quality control and inspection became more respectable activities in organizations. Then came the idea of Quality Assurance, in which stress was laid on using system as a whole to maintain quality standards. Quality assurance, design, materials and production departments got entrusted with the responsibility of maintaining standards.

The concept of TQM (Total Quality Management) or TQC (Total Quality Control) or CWQC (Company wide Quality Control) became popular in 1990s or so. This is a comprehensive concept, in which the emphasis is on all the aspects–the product, the process, the system and the people. Entire organization is geared round consciousness about quality. Each employee of the organization and more particularly the top management becomes committed to quality.

The building blocks of the TQM model are as follows:

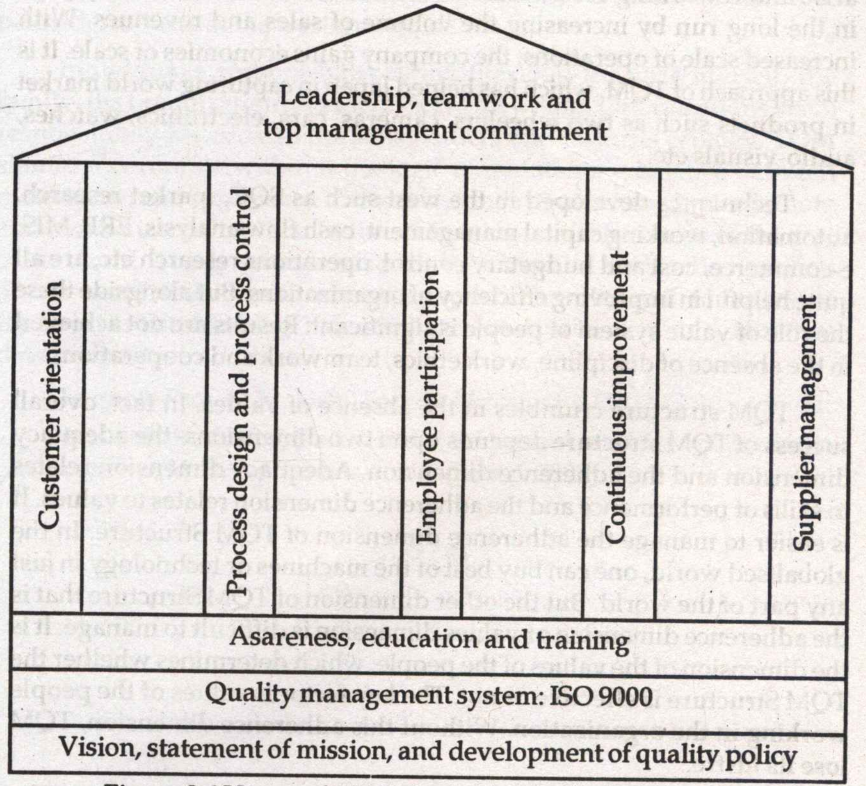
Leadership, teamwork and
top management commitment
Customer orientation
Process design and process control
Employee participation
Continuous improvement
Supplier management
Asareness, education and training
Quality management system: ISO 9000
Vision, statement of mission, and development of quality policy

Figure 8.6 House of TQM–Structure of TQM Programme

The Building Blocks of the TQM Model

TQM is a three tier system. At the foundation are vision for world class competitiveness, quality planning, quality management system, and education and training for quality. The pillars of TQM are continuous improvement, customer orientation, process design and process control, employee involvement and supplier quality management. At the top, there is leadership, teamwork and commitment of top management. All are important-the foundation, the pillars, and the top. The role of the supervisor is that of a facilitator. Quality is concern of everyone working in the organization.

TQM provides competitive edge to an organization in several ways-working capital needs are reduced, need for after sales service does not arise and reworking costs vanish because of zero defects. Quality pays in the long run by increasing the volume of sales and revenues. With increased scale of operations, the company gains economies of scale. It is this approach of TQM, which has helped Japan in capturing world market in products such as two wheelers, cameras, cars, electronics, watches, audio-visuals etc.

Techniques developed in the west such as SQC, market research, automation, working capital management, cash flow analysis, ERP, MIS, e-commerce, cost and budgetary control, operations research etc. are all quite helpful in improving efficiency of organizations. But alongside these the role of value system of people is significant. Results are not achieved in the absence of discipline, work ethics, teamwork and cooperation.

TQM structure crumbles in the absence of values. In fact, overall success of TQM structure depends upon two dimensions–the adequacy dimension and the adherence dimension. Adequacy dimension relates to skills of performance and the adherence dimension relates to values. It is easier to manage the adherence dimension of TQM Structure. In the globalised world, one can buy best of the machines or technology in just any part of the world. But the other dimension of TQM Structure that is the adherence dimension or values dimension is difficult to manage. It is the dimension of the values of the people, which determines whether the TQM Structure is effective or not. The key factor is values of the people working in the organization. Without this adherence dimension, TQM lose its lustre.

A yogi makes quality or excellence in work as his sacred duty. The Geeta says "yogah karmasu kaushlam "(Yoga is excellence in work)

The logic of TQM is to a higher purpose.Why all this ballyhoo about quality and cost. In a market economy, an organization pursues quality, gains supremacy in the market place and becomes monopolist. It makes use of natural resources without restraint and creates problems of pollution -global warming up through generation of unabsorbed green house gases. Increased production results into increased pollution as well. Allowing free production of all the products leads to problems for all in the long run.

In the face of this mad rush, can we think of some alternative model, which can protect the interest of generations to come. This is now a big question, which should be linked with the approach of TQM. Should we accept all kinds of products without any concern for ecology. Beautifully packed cosmetics quiet often contain carcinogens and banned chemicals and toxins. Should India manufacture products, which are in the list of banned products in the western world?

Individual's responsibility is multifarious–towards himself, the family, the organization and the society as a whole. Organizations have responsibility towards all the stakeholders and towards ecology. TQM should incorporate within it the logic of maintaining balance between materialism and spirituality. The world is today gravitating towards more and more materialism and India is following on the footsteps of the rest of the world. This is a dangerous path, which would lead to the ruination of our world. Indian culture has the depth to show the path to the rest of the world. Establishing balance between spirituality and material development is important.

To quote Prof. M.M. Joshi, Former Minister for HRD, Govt. of India: 'It is only by fusing the ancient wisdom and modern science India can create world class products ……..' (Sept 3, 2002).

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10

NEED FOR VALUES IN GLOBAL CHANGE-INDIAN PERSPECTIVE

The era of globalization, liberalization and privatization has set in new rules of the game of business and industry. Earlier there was seller's market in most of the products and services. Now, that era has gone. Technology has made all the difference in so far as the flow of information, capital, technology etc. is concerned. Internet has changed the nature of business in some products and will continue to make more drastic changes in the times to come. Scientific information doubles every five years. New knowledge creates obsolescence.

Environmental changes are taking place at such a rapid pace that a large part of the knowledge imparted at management institutes may become obsolete. The fear is that we may have both obsolete managers and obsolete teachers of management and they must remain mentally prepared to keep themselves updated on latest trends, techniques, concepts and ideas or they may be asked to take voluntary retirement and switch over to some other activities.

Changes, which were taking long time to occur, are now happening too soon. Fierce competition has made it necessary for companies to compete globally on dimensions of cost and quality. Reliance group of companies could raise their turnover from Rs 28000 crores per annum to Rs. 57000 crores. But during this same time their workforce was decreased from 15000 to nearly 12000. Products and services become obsolete so soon. Demand for new products is created, which is again subject to the same law of early obsolescence. In the words of Bill Gates, business takes place at the speed of thought. This is the the name of one of his famous book.

Humans have a hierarchy of needs-physiological, security, belongingness, esteem and self actualization. New winds of change are depriving employees not just from their physiological needs, but they get deprived of their need to interrelate with others. All this causes tension and anxiety. Human dignity has been put to a discount. Insecurity and alienation is crippling the minds of people. Organizations get connected with internet. Physical movement has stopped. This leads to dehumanization at the workplace. Machines are replacing humans in all conceivable jobs. Humans seem to be heading towards a situation where just four to five percent people will be able to create products and services for the entire population.

The major challenge in the foreseeable future seems to be dehumanization and isolation at the workplace and lack of a sense of belongingness and oneness with the organization.

As new jobs are created, new skills and competencies are required. Existing jobs and skills become out of date. If an individual wants to keep himself employable he will have to continue to learn throughout the life. The concept of portfolio worker is catching up fast in the job market. According to this concept, the worker does not work with single employer alone, but gets fragmented assignments from several places and he visits them routinely. So, people are wandering from one organization to another for their livelihood. Guest faculty in most management institutes and Universities is a living example of portfolio worker. Nomadic worker could be another appropriate name for such type of employees.

In human development index, India's rank is 137. However, if Gujarat, Maharastra, Andhra Pradesh, Karnataka and Kerala are treated as one country, this rank becomes 37th in the world. (In the opinion of this author, India's rank should appropriately be seen among the countries of the world having population more than 25-30 crores, and then it would give a better idea about India's relative position among the countries of the world.)

India and United States of America

Surface area of India is one third of USA. Her population is around four times that of USA. Model of economic management in USA is based on free market economy, core competencies and instant adoption of technological changes. Environmental degradation, global warming and maldistribution of wealth are natural outcome of such policies. USA or Western model of economic growth is not suitable for India simply because natural resources with India are far less compared to those of USA or European countries.

India needs to maintain her global competitiveness, but should remain eco friendly, sustainable and also less capital intensive and should generate more employment opportunities. India's model of economic development should focus firstly on compulsory primary education, health services and protection of environment. Industries and services, which should get precedence, are agriculture and agro based industries, information technology, higher education, handicrafts, entertainment, tourism etc. Infrastructure should be developed in support of such industries. Obviously, the USA model of management education is not suitable for India.

India's share in world population is about 16 percent. Her share in the world trade is 0.6 per cent. This was around 2.5 per cent when India became independent.

India and China

China is another most populous country in the world. Her share in the world population is about 25 per cent. China's civilizational legacy is as old as that of India. But China was never under foreign domination except for a brief period of opium war with the British. Economic growth rate of China has been one of the highest in Asia as also in the whole world. Economists envisage that Chinese economy will be the largest economy of the world by the year 2008. Indian economy was opened in 1991, but China started opening up her economy in 1970 s.

Comparison is made between India and China on a number of socio-economic indicators. The below gives comparative figures for China and India:

Serial Number	Basis of Comparison	China	India
1	Population in crores	124.7	100.9
2	Literacy Rate in percentage	100	65.38
3	Life expectancy at birth	71.8	64.2
4	National holidays	10	17 + 30 (Restricted Holidays)
5	Foreign Exchange Reserves, US dollars, 2002, in billions	286.4	66.59
6	Foreign Direct Investment, US dollars, 2001, in billions	47	4.5

Contd...

7	Gross Domestic Product, in billions of US dollars,2000	1079.2 1.9	464.6 0.58
8	Personal Computers Per 100 population, 2001		
9	Total Land, Lakhs of square km	93.26	29.73
10	Irrigated Land, Lakhs of square km	5.25	5.9
11	Rate of growth in Gross Domestic Product	7.7 %	5.7%
12	Telephone Subscribers, per 100 Population, 2001	24.77	4.38
13	Internet users, per 10000 Population, 2001	256.72	68.16
14	Cellphone subscribers, per 100 Population, 2001	11.03	0.63
15	Credit Card Owners, in million	20	6
16	Average Salary of a Factory Worker	Rs 2400	Rs 3500
17	Number of Cinema Halls	140000	12500
18	Films Produced per Year	85	800
19	Cars per 1000 people	8	6
20	Car production in 2001	703521	548415

India's poor performance vis-à-vis China is like making a comparison between a bright and a dull boy in the classroom. Question is asked -if India has superior intellect and spiritual heritage, then why has she performed so poorly?

Researches have been carried out to understand behavioural predispositions of Indian managers and also the cultural characteristics of Indian organizations. It would not be out of place to have a glimpse of what researches reveal on this important issue.

Former President of India, Dr Shanker Dayal Sharma, has been pointing out the following negative dimensions of life in India. In his addresses to the nation year after year in his capacity as President of Indian Republic.

- ➢ Casteism
- ➢ Communalism
- ➢ Criminality
- ➢ Corruption

Behavioural Predispositions of Indian Mind

Researches have identified certain behavioural predispositions among Indian managers. These are very general statements. A summarized version is presented below:

1. Proneness for Dependence on Leader

Indian society is organized around the system of joint family in which the eldest member of the family is the chief of the family. He is called as "Karta" and the family members look at him for solution of all the problems. Child brought up in an environment of joint family system searches for "karta" even when he joins an organization. Family plays major role in the socialization of an individual. Childhood recordings can not be erased from the mind when one grows up.

Grooming in the joint family gives rise to the following types of behaviours

(a) Overdependence on others

(b) Desire for close contacts with the boss

(c) Inability to assume full responsibility when delegation takes place

(d) Need for constant support and assurance

(e) Idealization of boss

(f) Acceptance of leader's decisions without any questioning

If the above stated behaviours are used positively, the organization prospers. On the other hand, when critical behaviour crosses boundaries, revolt and sabotage take place.

2. Hierarchy is Respected, not Competency

More value is given to the person, who occupies a high position in the organizational hierarchy even if the person lacks in terms of ideas and competencies. A person may be high in ideas and competencies, but if he is low in the organizational hierarchy, he is not valued higher.

3. Paralysis of Analysis

Indian mind suffers from paralysis of analysis. There is lot of thinking, but little action. Endless discussion and criticism is in the nature of people. Someone has classified people working in an organization into four groups-jaw bones, knuckle bones, lazy bones and back bones.

4. Craze for Power

Children are brought up under conditions of rigid control and over protection. Decision making on even small and routine matters is made by the elderly people. Children brought up under such a protected and closed environment develop feudal mindset and when they grow up, they compensate for the powerlessness of their childhood days by becoming authoritarian and rigid. They act more as controllers rather than as facilitators. Lust for power is high. Sycophancy and the 'Ganeshi politics*' is the characteristic feature of the people in India.

(*The term 'Ganeshi politics' relates to a mythological event. Once there was a debate as to who amongst the gods was supreme and should be worshipped first in religious rites and rituals.The test criterion was set that whosoever takes a round of the whole world and returns back earliest would be declared the winner and would be worshipped first in religious rituals. Means of travel available with all the gods were superior in comparison to the mouse available with Ganeshji. Realizing his limitation, he simply took a quick round of his parents Shiva and Parwati and came back reporting that he had completed one round of the world because for him the world was limited to his parents only. All the gods had worked hard taking a round of the world. But, when they all came back, they were told that Ganeshji is already the winner and his logic is foolproof.)

Competent people find it suffocating to work in a politicized and venomous environment. They isolate themselves or quit the organization.

5. Clannish Mentality

Indians feel comfortable when they are in their clans. Clans are formulated on the basis of caste, religion, region , educational background, profession, economic status, social group etc. This is a tribalistic mentality and comes in the way of team work and collaborative efforts. People get easily divided between 'we' and 'they'.

6. Lack of Competitive Spirit

Folklores prevalent in Indian society indicate lack of competitiveness in life. Sample the following:

"Ajgar kare na chakari
panchi kare na kaam
Dass Malooka kahi gaye
Sabke data Ram"

(Python does not engage in any service. Birds do not do the work. The Lord is giver to all. Saint Malookadass said this.)

"chana chabena gangajal
jo purve kartar
Kashi kabahun na chodiye
Vishwanath darbar."

(So long the Creator maintains supply of grams and water of the sacred river Ganga, there is no need to leave Kashi, which is the abode of Lord Vishwanath Ji)

"aadhi au sukhi bhali
poori shoka santaap
jo chahega choopari
bahut karega paap "

(Half and dried food is preferable. The full will bring grief and suffering. If you aspired for the buttered one, you would commit so many sins).

People operate on the survival mode rather than on the mode of excellence. Aspiration level of people is quiet low. Values such as contentment, renunciation, detachment have been dear to people in India through the ages. Materialism is not the main thing but spirituality is.

People are rated high on affiliation needs than on achievement needs. The result of this outlook is that lot of time is spent on gossiping and maintaining relationships. People are not assertive to claim for their legitimate rights simply for the fear that relationship would be lost. Performance appraisal would not reveal adverse remarks. Cases of corruption and malpractices are not reported for fear of losing friendships.

Indians are also rated to be the most litigatious people in the world. Backbiting and criticizing are rampant. The famous crab story is discussed in management development programmes.

In order to compensate for their own non achievements in life, people would engage in leg pulling and criticizing others for one reason or the other.

7. Parochial and Low Thinking

When a person fails to achieve, he moves inwards and becomes closed. He loses focus on the larger organizational and societal goals.

One's own department, own family and within that only the nuclear family remains the cause for concern. Narrow-mindedness and parochialism becomes the dominant characteristic of such a person.

8. Procrastination

Postponing today's work for tomorrow is a characteristic of the Indian mind. Relaxation is preferred over work. Work is completed when it becomes urgent and then it is completed in a hurry and at the cost of quality.

It is contended that this behavioural predisposition is an outcome of the assumption in Indian philosophy that life is immortal and, therefore, time is endless. There is life after life and if goals are not met in this life they will be achieved in the next. There is no hurry and no compulsion to complete things. People work slowly and number of holidays are too many.

Organisational Effectiveness in Indian Organisations

Researchers have studied functioning of organizations in India and have found them to be, in general, poor on dimensions such as:

Vision or 'dristi'
Strategy
Organizational Structure
Process, and
Culture

Vision

Vision is like a pole star, which used to guide ships in their journey through the ocean. It reflects the future aspirations of the organization and provides inspiration to the people working in the organization. It is a guidepost, which gives meaning, focus and direction to the people.

In most Indian organizations, vision begins and ends with the top management only. There is no involvement of the people down the line in developing the vision statement. Vision statement remains more a piece of decoration, which hangs on the walls of the company. It remains more as an intellectual exercise rather than a statement of innate wisdom and farsightedness of the organization.

Strategy

Strategy refers to the action plans adopted by an organization in order to actualize the vision. Vision denotes the end point, whereas strategy denotes the path to be followed in order to achieve the ends. Vision remains merely a dream if it is not converted into concrete action plans to be implemented.

Ideally speaking, an organization should have a core group of persons, whose job it should be to craft corporate strategy in congruence with the changing environment. Unfortunately, most Indian companies do not have a corporate planning department or a cell for strategy formulation. The chief executive alone looks after this work. Companies do not look at their core business or core competencies while evolving their strategies. Most companies suffer from poor mentality, they do not think big and, therefore, there are not many brand names of Indian origin, which could become global.

Organizational Structure

Even best of the strategies can not be implemented in the absence of a suitable organizational structure.

Management thinkers are of the view that structure should precede strategy. Roles, responsibilities, reporting relationships, flow of information, coordination, control etc. should be decided in alignment with the strategy of the organization. Organizational structure should support the strategy of the organization. It should focus on customers. It should have few layers. There should be clarity of roles to be performed by individuals. It should be flexible and should make a way for speedy decisions.

In Indian companies, layers are too many-sometimes sixteen. Designations are too many. Customer oriented structure is not so frequent.

Process

Process means the set of interconnected activities, which are performed for accomplishing a work. An organization performs hundreds and thousands of processes such as product development, purchasing, manufacturing, logistics etc. An organization should continuously re-examine its activities so that they do not become mere procedures Redundant activities should be weeded out. New ones should be added to facilitate speedy and cost effective performance.

Many organizations in India are procedure oriented rather than process oriented. Emphasis is on doing things right and not on doing the right thing. People follow the beaten track. This tendency is most pronounced in public sector organizations.

In India, companies focus more on meeting the production targets, capacity utilization, rather than on meeting the needs of customers. Product mix is not quickly changed to meet changing demands in the market place. Product development should be given top priority but this is not so in many Indian organizations. The concept of double loop learning is quiet helpful in weeding out unnecessary activities. It was developed by Chris Argyris, a professor of organizational behaviour in Harvard University of USA, in the 1970s. According to him, a large amount of learning in our organizations is single loop learning. It is designed to identify and correct errors so that job is performed and action remains within stated policy guidelines. In double loop learning, executives keep on questioning continuously the policies and objectives within which their decision making power is constrained. Single loop learning is based on stereotypes. Whenever errors are made, it is thought that the best way is to play down the error. Errors should be identified the first time they are made. This is one of the basic rule of double loop learning. Double loop learning helps companies in becoming sensitive to the outcome of a strategy instantly.

Culture

Culture is the aggregate of shared values, norms and beliefs of the people, which guide their actions and attitudes. Culture gives perspectives to the people, through which they view the world around them. Culture influences the behaviour of people. It decides how people look at problems relating to work. People's attitudes towards authority, cost, time, learning etc. are decided by the culture of the organization. People's openness to ideas, honesty and integrity are also affected by the culture of the organization. In brief, culture decides the mindset of the people.

Conscious and deliberate efforts should be made to create a culture of work, trust, openness and belongingness. Strong companies develop a cult-like culture and this is what gives them competitive edge over others. None of the tools such as TQM, BPR, TPM, SAP, or EVA etc. can work if the culture of the workplace is not changed. No change effort can ever succeed if there is poverty of culture in an organization. Collective energies of the people are not aroused in an environment of mistrust, hatred and envy.

Indian organizations are not conscious in the direction of building vibrant culture for themselves. Culture in Indian organizations has been characterized by features such as:

(a) Lack of Innovation
(b) Authoritarianism and Lack of Participation in Decision Making
(c) Closed Culture
(d) Segmented Culture
(e) Lack of Passion for Excellence

(a) Lack of Innovation

There is status quoist mentality. People accept things as they are.

(b) Authoritarianism and Lack of Participation in Decision Making

Maslow identified authoritarianism as the most widespread disease in the world. But this disease seems to be present in a more virulent form in Indian organizations. People down the line are not involved in decision making. Meetings are held more as a formality rather than to involve people in decision making. Discussions and interactive sessions are conspicuous by their absence.

(c) Closed Culture

Dialogue and sharing of ideas is curbed in Indian organizations. There is lack of confidence, trust, and transparency. Opinion of authority figure is seldom contradicted. An organization becomes like disparate pools of wisdom.

(d) Segmented Culture

There is no homogeneous culture of the organization. Culture differs between functions and levels. In a University, one can find departments with strong work cultures as well as with poor work cultures. Personnel in finance department of a company may develop strong negatives against those in the marketing department and vice versa. Boiler had burst in an organization and marketing people became quiet happy at it. People do not collaborate when they have any interaction with people from another function.

(e) Lack of Passion for Excellence

Great organizations try to improve upon their past performance. They want to excel their own previous records. But such a passion for excellence is woefully lacking in most organizations in India. Most organizations are on the survival mode rather than on the mode of excellence. Researchers point out that Indian culture is very soft when it comes to punishing the wrong doers and non performers.

Values for Managers in Indian Organisations

Behavioural predisposition of Indian mind and the realities prevailing inside the Indian organizations point out the need for drastic reorientation in the mindset of Indian managers. This is probably the great challenge which business and industry faces today.

Hammer and Champy, architects of the theory of corporate reengineering, have pointed out the following two reasons, which are responsible for failure of most reengineering efforts:

1. Companies focus on short term gains rather than on long term gains by creating sustainable competitive advantage.
2. Lack of work culture, ineffective leadership and failure to take care of human aspect of the organization.

The Ten Most Important Lessons for Managers

The following cardinal principles are required to be internalized by Indian managers:

1. Learning to unlearn/change in mindset
2. Learning faster than the competitors
3. Creative Destruction
4. Explore the new areas, do not remain confined within the comfortable safety zones
5. Each soul is potentially divine. Have respect for people
6. People perish without vision. Danger lies not in aiming too high, but in aiming too low and achieving that aim
7. Values are a Light House. Do not strike against them.
8. Make work your second nature. Work is done most in rhythm
9. You are equal to your contribution. Dare to write your obituary today and now.
10. Remain centered in the calm depths of your reflective mind. Defeat problems and never be defeated by them.

Ethical Governance in Organizations

It is the duty (Dharma) of management to let truth prevail over untruth in the organization. If they fail in this sacred duty, then the consequences for the organization are:

(a) Conflict and discontentment among employees

(b) Loss of self worth, pride and commitment among the employees

(c) Performance of the employees goes down and this leaves adverse effect on quality and cost

(d) Sick environment is created in the organization.

Rule of law is maintained in the Olympic games. An athlete, who takes recourse to unethical means, loses his honor and prestige. He is not allowed to participate in the game or if he has participated then he is stripped of his honour. Similar norms should be applied in Indian organizations also. Management, which fails to uphold Dharma, should be made to lose their job also.

N.R. Narayana Murthy, cofounder of Infosys Technologies says that the Infosys value system can be captured in one line -"the softest pillow is a clear conscience. A company's value system is the guiding light in its hours of darkness. It builds confidence, brings peace of mind and enhances enthusiasm during tough times. The importance you attach to your value system is reflected in the cost you are willing to incur for your beliefs and convictions. At Infosys, we have stood firm whenever our value system was tested. We knew that taking shortcuts that compromise our values would be detrimental."

Sample the following statement of Narayana Murty:

"Our core corporate assets walk out every evening......... tired.It is our duty to make sure they return .... energetic and enthusiastic the next morning."

There are three main dimensions associated with the issue of ethics in an organization. These are:

1. Environmental Issues
2. Exploitation of Workers
3. Corruption

1. Environmental Issues

This relates to pollution of air, water, noise. Also, natural resources should not be used indiscriminately and biodiversity should not be affected. Protection of animals and prevention of cruelty against animals are some of the important issues, which are included in this category.

2. Exploitation of Workers

Women and children are put to exploitation in multiple ways.

Question is raised that if multinational companies stop buying the output of under aged, will it not reduce exports of developing countries like India which would consequently affect the economic interest of the country.

3. Corruption

This relates to issues such as bribe and overgenerous corporate hospitality and gifts. Businesses now find that ethics in business is an important issue and should be properly analyzed. Cost benefit analysis of ethical issues can be made to reveal that ultimately it is beneficial to be ethical. There are a number of advantages associated with being ethical. Views of Narayana Murthy given earlier are a pointer in this regard. If consumers are made aware about ethical aspects involved, they feel more satisfied and happy in paying more for buying a product, which is ethically produced.

It is argued that unethical business is bad for business as a whole. Unethical business creates ill will among customers and community toward business organization as a whole.

The concept of ethical governance of corporations has now become a more comprehensive and all important issue. The current concept is that ethics in governance means protecting the interest of all the stakeholders. A stakeholder is defined as any groups, who affect, and/or are affected by an organization's decisions. This attention has led to what is known as "stakeholder theory of the firm". A corporation is not simply a legal entity comprising of employees, management, assets, and a corporate name. Its existence is now considered in wider context in which diverse stakeholders have got a role to play. This concept has changed the focus in leadership education also.

Texas Instruments adopted a code of ethics about four decades ago. Their core values are -integrity, innovation and commitment: integrity in action refers to supporting, respecting, valuing people and being honest; innovation requires learning, creating and acting boldly; commitment means taking responsibility and committing to win.

At Indian Oil, largest business enterprise of India, the understanding of Indian ethos is as follows:

1. Belief in cultivating the Poorna, surplus, inspire higher self that goes well beyond deficit driven, separative and competitive lower self.
2. Once one gets transformed from lower self to higher self, ambition and success get transformed to self esteem, self actualization and self expression.

3. The process of transformation must begin with the individual. If re-engineering of self occurs, organizational reengineering is bound to follow. This will ultimately contribute to better teamwork and corporate excellence.
4. A strong leader has a lot to do in making a company excellent in the first place. Organizations develop cultures that incorporate the values of great leaders. This way shared values survive for decades even after the original guru may have faded away from the scene of action.
5. A leader's role is to harness the social forces in the organization to shape and guide values. Good managers are good value shapers as against the managers who are mere manipulators of formal rewards and systems dealing with the narrower concept of short term efficiency.
6. "Yad yad acharate shresththa tat tat eve tare janah
   say yat pramanam kurute
   lokastadanu vartate."

" The way shrestha (best) leaders behave, others follow and the techniques they adopt are also imitated by others."

Following are the eight basic steps, which Indian Oil has adopted as a part of their managerial practices:

1. Bias for action : It involves doing something rather than sending a question through cycles of analysis and meetings, promoting small group activities and informal and open communication.
2. Staying close to customers : To remain close to the customer and learning his/her preferences and catering to their needs by providing better services, quality and reliable products.
3. Autonomy and Entrepreneurship : Breaking the corporation into small companies/divisions and encouraging them to think independently, creatively and competitively.
4. Productivity through People : Treating people not as money or machines but respecting them as individuals having dignity, trusting them as adults, treat them as partners.
5. Stick to Knitting : Remain with the business the company knows best. Diversification strategy should be based on company's core competence and should strengthen its core business.
6. Simple Form, Lean Staff : There should be less administrative layers, few people at the upper layer. Organization structure should be

simple and flexible so that employees can respond to changes effectively.

7. Simultaneous Loose-Tight Properties : Allow autonomy and innovation from rank and file, yet rigid control at times is essential.
8. Organization must have sound set of beliefs on which it promises all its policies and actions. Basic philosophy, spirit and drive have far more to do than technology, economic resources, organizational structure, innovation and timings. Not only articulation but content of values makes the difference. Over riding financial objectives may motivate the top fifteen or twenty, but these objectives seldom add much zest to life down the line to tens of thousands who make, sell and service the products.

Values are the Foundation of Ethical Governance

Values and beliefs are the basis for action. Strongly held beliefs and values prepare an individual to sacrifice even one's life.

Mahatma Gandhi had strong belief in 'satyagraha'. When someone raised doubt about the efficacy of the same, he said, "I would abide by it even if the whole world doubts it." Great leaders have a passion for their cause. They work for it relentlessly. Strong conviction enables them to work for it without pause.

Nelson Mandela is a shining example of what strong conviction in values and ideals can do. He remained in jail for twenty seven years and would not give up his avowed ideals of democracy and freedom. Abraham Lincoln believed in the values of liberty and equality and these continued to guide his actions throughout his life.

Values lie at the core of human personality and they decide human perceptions and attitudes. Choices and actions are made on the basis of values. Individuals are what their values are.

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HUMAN VALUES IN MANAGEMENT

Spirituality, values, ethics, culture -all these words are gaining popularity in the field of management education . We see today deliberation on these themes all over the world. Old civilizations of the world have given us insights on value related aspects of human existence and their findings are getting scientific validation also in our modern times. In the history of human civilization, we stand today in a situation where global dialogue on value related issues has become more feasible and more significant. Terrorism, globalization, concern for preservation of environment, emergence of a unipolar world, conflict between religions of the world have made deliberations on value related aspects as a matter of great significance. Human race may face extinction from the globe itself if our mindsets do not change in the positive direction. Two way traffic in cultural and spiritual values and ideas is a sine qua non for the survival and growth of humans in the world just as two way trade of material goods and services is being liberalized.

The theme of 'values' is relevant in all aspects of human life . It applies at the level of family, the village panchayat, government departments private and public sector organizations, NGOs, and even our religious institutions. All aspects of our life should get influenced by right orientation of individuals in terms of the value system, which guides their decisions and actions.

Decadence of Human Values in India in the Post Independence Era

Mahatma Gandhi was the champion of human values when we struggled for independence from British rule. People made supreme sacrifices so that country became free and our people can live with dignity and honor. Our people gave up their comforts for the honours of their country.

When India became independent, human values of the country got their expression in the constitution of India in terms of "justice -social, economic and political; equality of status, of opportunity before the law; freedom of thought, expression, belief, faith, worship, vocation, association, and action" to all its citizens. Adequate safeguards were given to the minorities, backward and tribal areas and depressed and other backward classes. The enshrined goal was that this ancient land of ours attains its rightful and honoured place in the world and makes its full and willing contribution to the promotion of world peace and the welfare of mankind.

After independence, India has many achievements to her credit in agriculture, electronics, industry, commerce, life expectancy and so on. In the critical years 1965-66 and 1966-67, India had to import 10 million tones of food grains respectively. Fortunately, India took advantage of breakthroughs in technology in those same years and large scale agricultural services were launched and within three years production of wheat doubled. This led to food grains self-sufficiency in the 1970s when we developed varieties of rice and wheat acceptable to our people. But, 40 percent of our people live below poverty line today. They are facing the problem of day to day existence. They do not have purchasing power to buy even simple items of daily consumption. Every year about two crore Indians are being added to the nation. Rate of literacy in India is 52% in 1991. If annual rainfall all over India were evenly spread over the entire country, the water would exceed one meter in depth. But, we are unable to tap such a largesse available to India.

Mastering of technologies is said to be the essence of our development. President of India Dr. A.P.J. Abdul Kalam presents India's vision 2020 wherein he mentions that our main job for the actualization of India vision 2020 is to make the golden triangle of punyatmas, punyadhikaris and punyanetas work together all over the country so that a lot of action can be initiated and promoted at the grass root level.

Dr. Abdul Kalam explains the relationship between the three elements Knowledge power, Technology and Invisible leadership, each one flowing from the other. Invisible leadership comes through the golden triangle of punyatmas, punyadhikaris and punyanetas. Evolution of the golden triangle can be made possible only if we can infuse human values into our national life and thus overcome our accumulated problems challenging our national aim of total human development.

Our failure in human development is the single greatest cause of the woes that we face in our country. Our problems such as poverty alleviation, population control, environmental degradation -they all owe their origin in our failure in the area of human development. No nation can grow without universal primary education. There is a clear-cut constitutional provision in article 45 of our constitution, but we have failed to give education to our children.

Dr. Karan Singh has suggested particular attention on education in the following areas:

1. Education in population control
2. Education for environmental awareness
3. Education for citizenship

   This means education on the ten fundamental duties of a citizen.
4. Education for interfaith harmony

   Our definition of secularism has become anti-religious. We need to educate our young people about the teachings of various world religions, all of which contain very positive and very helpful guidelines. Religious preacher and training should not be left to the most fundamentalist, backward looking and narrow minded persons in the community.
5. Education for the Global Society

   India has never been an island unto itself. "a no bhadrah kratavo yantu vishwatah" (Let noble thoughts come to us from every side) is a Vedic invocation.

I have quoted above ideas from two visionary leaders of our country to bring home the point that education in values provides the basic foundation on which alone we can make India strong and powerful.

Let us get into some more aspects of human values in our society. The evils of casteism, communalism, criminality and corruption are on the rise. Lack of a sense of responsibility and punctuality can be seen in all walks of life. These malpractices are eating into the vitals of the nation. These are taking place on an unprecedented scale. Former Governor of Uttar Pradesh Shri Romesh Bhandari points out in his book "As I Saw It" that such a decadence of values in our life today may not have been witnessed in the past in our history. He mentions about the august office of Vice Chancellorship of Universities in Uttar Pradesh going for a price. Leakage of entrance examination papers of IITs came as a shock to famous jurist Late Shri Nani Palkiwala. There is the problem of environmental pollution, but the problem of mental pollution is not any less dangerous .Well fed classes of our society indulge in corrupt practices with abandon.

No organ of our life-judiciary, administration, politics-remain immune from the ill effects of lack of human impulse. Swami Vivekananda provided much needed spiritual nourishment to the people of India on such issues. He says- "This life is short. Vanities of life are transient." Only they live who live for others. Others are more dead than alive." He writes in one of his letters:

"My heart is too full to express my feeling-you know it; you can imagine it. So long as the millions live in hunger and ignorance, I hold every man a traitor, who, having been educated at their expense, pays not the least heed to them."

Our immediate past has been feudal in character. Practices of untouchability and human exploitation gained legitimacy for centuries together. Caste exclusiveness got onto the marrows of our people. Foreign domination and humiliation led to exploitation of Indian people and these exploited people, in turn, exploited those who were below them. This behavioural predisposition of Indian society can be understood with the help of the concept of 'stamp collection' in Transactional Analysis. People who are treated the bad way would behave likewise with the people whom they can make their own target. Stamps of oppression and exploitation collected by the higher ups in Indian society were, in turn, encashed from weaker sections in the society. This tendency has continued through the millenniums. To get rid of this malaise, we require right kind of education and the mentality of a winner. You cannot expect good behavior from a loser. There is a historical background behind the exploitative social order in India. Feelings of nationhood did not touch the heart of the people of India due to dominance of foreign powers in the political affairs of India. Salient characteristics of the educated and elite classes in India seem to be rank opportunism, selfishness and apathy for social and community service. According to the idea of Swami Vivekananda given above, our people are more dead than alive. They have forgotten to live for the nation.

Rights and Duties

Rights and duties go together. If an individual does not perform duties demanded of him, he has no claim over rights. This is the Dharmic way of life. The cosmos operates on the law of give and take. If you do not give, you would not get also. Feelings of love, compassion, forgiving- if these are not given to others then we do not get them from others. This same law applies in the affairs of material things as well.

People are conscious about their rights. But, they are not so conscious about their obligations or duties. Rights are guaranteed to the citizens under the constitution. But, not many people are aware that in the constiution there is a special section, which details the ten duties demanded of a citizen. Students are seldom taught about these duties. They are not there in the curriculum. Life is not a one way traffic. Giving and taking are related to each other. One follows from the other.

There has to be a sense of responsibility and self discipline among the citizens. Lack of these makes the world poorer. There is no way out. People have to become hard working. They have to imbibe the spirit of cooperation. Self discipline should become second nature of individuals. If they become indisciplined and their value system does not make them adhere to nobler values of life entire society and nation suffers. The key question is how can we inculcate self discipline, sense of responsibility among our citizens. The answer is–right education, right 'sanskara' alone can make humans 'dharmik'. Left to themselves, they are apt to behave like a beast, they lay claim about their rights but do not care about their duties.

Some one suggested in USA that as a supplement to the Statue of Liberty in the east, there should be a Statue of Responsibility in the west coast. Balance between duties and responsibilities are the most fundamental aspect of human values. No nation can become great or achieve prosperity without its people inculcating a sense of social responsibility and self discipline in them. (See appendices given at the end of the book on Fundamental Duties, Rights, and Directive Principles of State Policy)

Work Ethics in Bhagvadgita

Performance of duty is the most essential message, which emerges from the wonderful Indian scripture Bhagvad-Gita. People talk about seven or eight wonders of the world. They symbolize heights reached by humans in their creative efforts down the ages. Bhagvad-Gita symbolizes the pinnacle of human thought by any standards. The more one understands the meaning of the verses contained in this scripture, the more awestruck does one get .

Arjun is in a state of mortal consciousness. He has doubts in his mind. He gets jittery upon seeing army on both the sides. Lord Krishna gives him a message, which makes Arjuna to realize that he has an obligation, a duty to perform. He gets into rightful action after his doubts are removed .

Gita's essence can be put in terms of the following three ideas:

(a) One should perform his rightful duties in life.

(b) Non-attachment to the world and to the pleasures of sense objects.

(c) Union with God by practicing 'pranayam' (this is learnt from an enlightened Guru)

Arjuna is an ideal disciple. We too come closer to God and get His blessings and guidance. God lifted the consciousness of Arjuna. In the same way, He will lift your consciousness also and lead you to His realization. You will be in communion with God in whatever you do. Supreme spiritual vision will dawn unto you. You would reach enlightenment. This is the essence of the Gita. The individual, who starts his journey of life on the path enshrined in the Gita, gains work ethics of the highest order. The Gita says:

"Yataha pravrattirbhutanam yen sarvamidam tatam
swakarmana tamabhyarchya siddhim vindati manavaha."

(Chapter 18, verse 46)

"He from whom all beings arise and by whom the entire cosmos is pervaded – it is by worshipping Him by performing one's duty that a man attains perfection." Work is worship. It is man's homage to the Divine power.

Last verse of the Gita is of great importance in our modern times. It says:

"yatra yogeshwaro krishnaha yatra partho dhanurdharaha
tatra shri vijayo bhutir dhruanitir matirmama "

"Wherever there is Krishna, the lord of Yoga and Partha (Arjuna) the archer, there would certainly be wealth, victory, welfare and justice or morality for all."

Teaching of the Gita is yoga. Teacher is Krishna Himself called Yogeshwara . When human soul gets united with the Divine, then wealth, victory, welfare and morality are assured . Yoga is vision and dhanuh is energy or action. One is contemplation and the other is implementation. When vision and energy get united, results follow.

Each individual combines in him both vision as well as energy. With the blessings of 'saraswati', one acquires right knowledge. Right knowledge leads to confluence of vision and energy. The fruits of confluence of vision and energy are :

1. Fortune and economic prosperity (Shri)
2. Victory (Vijaya)
3. Welfare, Resources (Vibhuti), and
4. Justice and Morality or Strategy (Niti)

The first fruit of the confluence of vision and energy is Sri or economic prosperity, which means eradication of poverty. This requires not only knowledge and hard work but also capacity for dedication and team work, which is an outcome of character energy. Blessings of Sri or Laksmi is the first fruit . The relationship between Goddess Saraswati and Goddess Lakshmi is the same as we have today between pure science and applied science. One follows from the other.

The second fruit of the confluence of vision and energy is vijaya or victory or success. Lack of hard work and character energy is the cause of failure of our endeavors. With vision and character energy we make our projects successful.

The third fruit of confluence is welfare for all.

The fourth fruit of confluence is dhruva nitih, constant justice and ethical sense. No society can survive if there is no justice and ethics. This value is called as Dharma. Dharma holds the scale even between one individual and another. A society is not healthy if there is no unwavering justice and ethicality. Laws can be twisted to suit personal convenience.

If citizens are spiritually oriented, they abide by the law. If the sense of ethics and morality is absent, laws are flouted and injustice increases in the society. Then people make the cynical remark. Jesus Christ and Moses gave commandments and only ten were recorded. The eleventh commandment, which was not recorded was:

"Even if you flout all the ten, take care that you are not caught by the law." Law alone cannot protect Dharma, it is the moral courage of individuals, which can alone protect it.

Swami Vivekananda had said the following in London in 1896 in an interview:

"But the basis of all systems, social or political rests upon the goodness of men. No nation is great or good because Parliament enacts this or that, but because its men are great and good. I have visited China (in 1893), which had the most admirable organization of all nations. Yet, today, China is like a disorganized mob, because her men are not equal to the system contrived in the olden days. Religion goes to the root of the matter. If it is right, all is right ....

"One must admit that law, government politics are phases not final in any way. There is a goal beyond them where law is not needed .....All great Masters teach the same thing. Christ saw that the basis is not law, that morality and purity are the only strength."

Education or Grooming as the Source of all Human Development

Right kind of education or grooming is the key to all growth and development. It is with the spread of education that an individual gains access to science and technology. Hard work, cooperation, team work, faith in one's own self-all these qualities come out of a right kind of education. Taking a broad outlook on education, we find that education is a life long process and it begins ever since the birth takes place or even much earlier. All the socializing institutions- family, academics and the place of work play a part in the education of an individual. It is the synergistic impact of the role of all these institutions, which creates the kind of humans, which we have in our country . Values of individuals are also shaped through this educational or grooming process.

With barely 52% rate of literacy, all the above mentioned socializing institutions have failed to live up to expectations. And, the result is decay in values, and backward outlook.

A nation is advanced in proportion as education and intelligence spreads among masses. Unfortunately, in India for centuries education and intelligence got monopolized under a feudal political and social order. Emergence of democratic setup is a relatively recent phenomenon .But, here again quality education is missing and poor rate of literacy does not indicate a promising future.

An illiterate or semiliterate mother, who has memories of frustration and deprivation, instills in the child her own share of agonies and frustration. Negative attitudes, self centeredness, callousness-all these attitudes are imbibed by the individuals. It is little wonder that with this kind of scenario, we have utter lack of human values in the society. The cause and effect relationship operates in the cosmos. If we want to improve the situation, concerted efforts are needed to impart right kind of education to individuals, right since childhood and that too on a massive scale. Education or grooming may be put into the following three categories:

(a) Operating Level Skills

(b) Professional Level Skills
(c) Self Realization Skills

We require to improve operating level skills and professional level skills and then relate them for utilization by promoting entrepreneurial skills. However, ultimate good will not take place for our citizens and country as a whole until the self realization or enlightenment takes place on a full scale in our entire nation.

Teachings of Swami Vivekananda for Self Enlightenment

Teachings of Swami Vivekananda can help us in raising human consciousness to a higher level. Education should be made value oriented. It should derive its strength from the philosophy and culture of India. Swami Vivekananda had given man-making and nation-building education, which is available in The Complete Works of Swami Vivekananda in eight volumes. This set of books is immensely helpful in raising human consciousness to a higher level. His Advaitic vision of unity and non-duality of all existence is of great practical help. Read the following:

"Believe, therefore, in yourselves and, if you want material wealth, work it out; it will come to you. If you want to be intellectual, work it out on the intellectual plane, and intellectual giant you shall be. And if you want to attain to freedom, work it out on the spiritual plane, and free you shall be and shall enter into Nirvana, the Eternal Bliss. But one defect which lay in the Advaita was its being worked out so long on the spiritual plane only and nowhere else. Now the time has come when you have to make it practical. It shall no more be a rahasya , a secret; it shall no more live with monks in caves and forests, and in the Himalayas; it must come down to the daily everyday life of the people; it shall be worked out in the palace of the king, in the cave of the recluse; it shall be worked out in the cottage of the poor, by the beggar in the street, everywhere, any where it can be worked out .....

Therefore, Children of the Aryans do not sit idle. Awake, arise and stop not till the goal is reached. The time has come when this Advaita is to be worked out practically; let us bring it down from heaven unto the earth; this is the present dispensation . .....

'Ay, in this country of ours, the very birthplace of the Vedanta, our masses have been hypnotized for ages into that state (of slavery). To touch them is pollution, to sit with them is pollution ! Hopeless they were born, hopeless they must remain. And the result is that they have been sinking, sinking, sinking and have come to the last stage to which a human being can come. For what country is there in the world where man has to sleep with the cattle? And for this, blame nobody else, do not commit the mistake of the ignorant. The effect is here, and the cause is here too. We are to blame. Stand up, be bold and take the blame on your own shoulders. Do not go about throwing mud at others; for all the faults you suffer from, you are the soul and only cause.

Young men (of Lahore), understand this, therefore, this great sin, hereditary and national, is on our shoulders. There is no hope for us. You may make thousands of societies, twenty thousand political assemblages, fifty thousand institutions. These will be of no use until there is that sympathy, that love, that heart, that thinks for all; until Buddha's heart comes once more into India; until the words of Lord Krishna are brought to their practical use, there is no hope for us ....

"Therefore, young men (of Lahore), raise once more that mighty banner of Advaita, for no other ground can you have that wonderful love, until you see that the same Lord is present everywhere. Unfurl that banner of love! 'Arise, awake and stop not till the goal is reached!' Arise once more, for nothing can be done without renunciation. If you want to help others, your little self must go. In the words of the Christians, you can not serve God and Mammon at the same time........ Throw away everything, even your own salvation, and go and help others. ......Give up this little life of yours. What matters it if you die of starvation ..... You and I and thousands like us .... So long as this nation lives?

"The nation is sinking ; the curse of unnumbered millions is on our heads -those to whom we have been giving ditch water to drink, when they have been dying of thirst, and while the perennial river of water was flowing past; the unnumbered millions to whom we have talked of Advaita and whom we have hated with all our strength; the unnumbered millions for whom we have invented the doctrine of lokacara (usage), to whom we have talked theoretically that we are all the same and all are one with the same Lord, without even an ounce of practice ! ..... Wipe off this blot." Arise and awake!" What matters it if this little life goes? Every one has to die, the saint or the sinner, the rich or the poor. The body never remains for everyone. Arise and awake and be perfectly sincere ! Our insincerity in India is awful! What we want is character, that steadiness and character that make a man cling to a thing like grim death."

Swami Vivekananda gave powerful ideas on promotion of humanism among Indians. He coined the phrase 'daridra narayana' (God in the poor), which was later on used by Mahatma Gandhi as a mantra to inspire people during the days of freedom movement. He felt deeply distressed at the misery of the masses, the heartlessness of the upper classes, and the callousness of our intellectuals. He said that religion is not at fault. On the other hand your religion teaches you that every being is only your own self multiplied. But, it was the want of practical application, the want of sympathy, the want of heart ....

This state of things must be removed, not by destroying religion, but by following the great teachings of the Hindu faith, and joining with it the wonderful sympathy of that logical development of Hinduism-Buddhism.

'A hundred thousand men and women, fired with the zeal of holiness, fortified with eternal faith in the Lord, and nerved to lion's courage by their sympathy for the poor and the downtrodden will go over the length and breadth of the land, preaching the gospel of salvation, the gospel of help, the gospel of social raising up, the gospel of equality .

No religion on earth preaches the dignity of humanity in such a lofty strain as Hinduism and no religion on earth treads on the necks of the poor and the low in such a fashion as Hinduism . The Lord has shown me that religion is not at fault, but it is the Pharisees and Sadducees in Hinduism, hypocrites, who invent all sorts of engines of tyranny in the shape of doctrines of 'paramarthika' and 'vyavaharika', (absolute and relative truth)...

"Well, my boy, this is the school of misery, which is also the school for great souls and prophets for the cultivation of sympathy, of patience, and above all, of an indomitable iron will which quakes not even if the universe be pulverized at our feet. ......They are children, yea, veritable children, though they be great and high in society. Their eyes see nothing beyond their little horizon of a few yards-the routine work; eating, drinking, earning, and begetting, following each other in mathematical precision. They know nothing beyond, happy little souls; their sleep is never disturbed. Their nice little brown-studies of lives never rudely shocked by the wail of woe, of misery, of degradation and poverty, that has filled the Indian atmosphere-the result of centuries of oppression.

"They little dream of the ages of tyranny -mental, moral, and physical- that has reduced the image of God (that is, man) to a mere beast of burden; the emblem of the Divine Mother (that is, woman), to a slave to bear children, and life itself, a curse.

"Trust not the so-called rich; they are more dead than alive. My hope

lies in you - in the meek, the lowly, but the faithful. .... I may perish of cold and hunger in this land, but I bequeath to you, young men, this sympathy, this struggle for the poor, the ignorant, the oppressed.....Vow then to devote your whole lives to the cause of the redemption of these three hundred millions, going down and down every day.

"It is not the work of a day, and the path is full of the most deadly thorns. But Perthasarathi (the charioteer of Arjuna) is ready to be our sarathi, we know that, and in His name and with eternal faith in Him, set fire to the mountain of misery that has been heaped upon India for ages - and it shall be burned down."

Swami Vivekananda said -"Learn to see your Siva not only in the temple, but also in a more tangible form in these suffering humanity, and serve them in the spirit of worship; that is true religion. Every Jiva is Shiva; service of Jiva is, therefore, worship of Shiva.

Human Values and the Concept of Purusharthas

There is concept of the four 'purusharthas'-dharma, artha, kama, and moksa. These are the four values sought after by a man in life. Dharma is the path of righteousness. It represents true spiritual nature in man and manifests spontaneously as a by-product of inner growth of man. The philosophy of oneness of all beings lifts up the spirit of man and makes him a conscious, evolved, socially responsible human being. Devoid of Dharma, an individual is more like an animal. There is an old saying in Sanskrit "dharmen hina pashubhih samana" (Bereft of Dharma, man is just an animal). "Artha" means wealth, which is the instrument for the satisfaction of "kama" represents entire range of cravings and satisfactions at the sensory level. These three values-dharma, artha and kama are known as 'trivarga'.

Growth of human personality is seen as 'Vyaktitva' and 'Vikasit Vyaktitva'. 'Vyaktitva' means individuality and such a person remains limited to his physical or genetic limitations. 'Vikasita Vyaktitva' is an advanced stage in human growth wherein the individual transcends selfishness, individual identity, dignity etc. and becomes a citizen of the nation or world. Then his conduct is guided by the idea 'vasudhaiva kutumbakam' (entire world is like a family). This is a stage of spiritual growth. 'Vikasit Vyaktitva' is what Abdul Kalam names as 'punyatma'. He is an enlightened citizen of our democracy. For such an individual, work does not remain mere work-it becomes mission in life. The idea of an enlightened, or 'Vikasita Vyaktitva', or 'punyatma' is very well explained in the following oft-quoted sentence of G.B. Shaw-"This is the true joy of life-to be used for a purpose which you consider mighty; to be a force of nature, and not a clod of ailments and grievances, ever complaining that the world does not devote itself to making you happy".

The value 'Dharma' as given in the four purusharthas is not any dogma, creed, theological belief, religious ritual but it represents spiritual growth of an individual so that he would behave for the well being of the world rather than to fulfil his narrow and selfish interests.

Dharma Artha and Kama is a set of three. These must be pursued in life as measures of performance. Artha and Kama are to be pursued under the guidance of Dharma. Sri Krishna praises 'kama', which is done in accordance with Dharma. In verse 11 of chapter 7, Lord Krishna says:

"Dharmoviruddho bhuteshu kamosmi bharatarshabha."

"I am that kama in all beings that is unopposed to dharma".

The fourth and the last purushartha is 'moksha'. Moksa means full spiritual freedom. It is a state of joyous aloneness. Moksha is also called as nirvana or self realization. This is the ultimate goal of the journey of life according to Vedic rishis. The body is mortal. But, the soul within the mortal body is an unseen immortal spirit-and that spirit is the real self. That eternal spirit in the non-eternal body is imperishable. It is a part of the vast, infinite, eternal, endless cosmic spirit. It resides in body in the form of consciousness. It is sat (eternal), chetan (consciousness), and anand (blissfulness). Realization of this essential nature of 'atman'is known as self-realisation.

In the state of self-realization, there is pure and permanent bliss and joy. But, joy in worldly life are perishable in nature. Something that gives one pleasure today is bound to give pain at some later time. Life in the world is a combination of pain and pleasure. Human attachment to worldly objects is bound to give pain and pleasure.

For gaining real and permanent happiness, one has to rise above worldly desires. There is an indescribable joy and peace when an individual reaches the stage of moksha or self-realization. One realizes the ultimate reality -the reality that the 'I' is separate from body. In a state of self-realization, one realizes the real nature of oneself, which is divinity. Getting the realization that one is part of that limitless ocean of divinity, is what is called as 'moksha'. One is 'sat','chit' and 'anand'. I am a little wave, but a part of the ocean. Just as wave and ocean are not different, similarly, the 'jivatma' is not different from 'paramatma'. 'Maya' causes one to see 'jivatma' and 'paramatma' as different from each other. When this illusion ceases to exist, the state of 'nirvana' is reached. Life is just like that wave in the ocean. But, essentially each one of us is a part of that Divinity, which pervades the entire cosmos.

Adi Sankaracharya's "Atmashatakam" expresses the true nature of self in the following lines:

'manobuddhyahankar chittani naham
na vai shrotra jihve na ghranam na netram
na vyomo na bhumir na tejo na vayuha
chidanand rupaha shivoham shivoham
na me raag dvesho na lobhou na mohau
mado naiva me naiva matsarya bhavaha
na dharmo na artho na kamo na mokchah
chidanand rupaha shivoham shivoham'

'I am not the mana (part of mind where desires arise) or buddhi (intellect), or chitta (part of mind where memories are stored) or ahankar (ego). I am not the ear, tongue, nose or eyes. I am not the earth, the sky, the effulgence, or air. I am Shiva (Divinity), who is consciousness and blissfulness. I am not attached to anything. I do not have hatred nor do I have greed or ignorance. I do not have arrogance nor do I have envy. I do not crave for Dharma, Artha, Kama, or Moksha. I am Shiva (Divinity), who is consciousness and blissfulness.'

The concept of fourfold purusharthas is possible for humans alone. One goes beyond kama and artha to dharma in order that the world is sustained. If people give up Dharma, the world will not be able to sustain itself. Pursuit of kama and artha alone will create unhealthy and abnormal condition in the world. The pursuit of Dharma and moksha elevates human soul to a higher level of consciousness through which we have more and more 'punyatmas' amidst us. They are our ray of hope in the society and organizations. But for them, there is bound to be more degradation and stinking. Bereft of Dharma, humans are like animals. John Stuart Mill has made the following interesting observation on dilemma between becoming Dharmik and a-Dharmik. He says:

'It is better to be a human being dissatisfied than a pig satisfied; better to be a Socrates dissatisfied than a fool satisfied. And if the fool, or the pig, is of a different opinion, it is because they only know their own side of the question.'

It is said in the Manusmriti, 4.176:

"parityajet artha-kaman
yau syatam dharma-varjitau;
dharmam capyasubhodarkam
lok-vikrustameva cha"

"Give up those arthas and kamas (wealth and sensory cravings) which are opposed to dharma; and (give up) even that dharma which results in one's own unhappiness and in the suffering of the people."

Earning wealth by right and honest means is dharmik. Greed, dishonesty, unscrupulousness is non dharmik. It is in opposition to dharma and should be given up, otherwise one's spiritual growth is stunted and the entire society suffers as well. Strong and powerful usurp all the power and wealth and weak remain deprived and exploited. The powerful seize power and have monopoly over all the good things for a comfortable and luxurious life. Have-nots are deprived of even their bare minimum needs of life. In our own society today, we see play of these feudal, clannish, communal and corrupt forces. They talk loud that they are truly dharmic by referring to the above quoted verse of Manusmriti. Who can establish the reign of Dharma in such a dismal scenario? How change can be brought about so that moral, ethical and human values are established in our society and organizations? These are the tricky questions.

Meaning of Trinity of Goddesses Saraswati,Laxmi and Uma

The three sisters Saraswati, Laxmi and Uma are not envious sisters. The interconnectedness between these three is natural to Indian ethos and values of life. Saraswati symbolizes knowledge, wisdom, technology, scientific research, mental energy etc. Laxmi represents wealth as an outcome of harnessing technology for production. The relationship between the three is seen in the last verse of the Geeta. It is a dismal idea that the Goddess Saraswati and Goddess Laxmi do not exist together. In fact, the two go together. We need to comprehend the codependence and symbolic relationship between technology (related to Goddess Saraswati) and wealth (related to Goddess Laxmi). Wealth is required to be put to productive use by harnessing the power of technology. Performing rituals before the images of Laxmi and Saraswati will not create wealth and technology of it's own. 'Tapa' and 'Swadhyaya' are to be pursued with passion in order to achieve full potential of both these. Seers in India remained constantly engrossed in 'tapa' and 'swadhyaya'. Sage Valmiki's Ramayana opens with the words 'tapaha swadhyaya niratam tapaswim vaagvidam varam' (sage Narada remained busy in tapas of knowledge seeking and the tapas of hard work). The message is that relentless pursuit of knowledge, science and technology and use of wealth for productive purposes, should be pursued together. Wrong ideas should not be spread that indolence and indigence are prescribed as sought after values of life in India. On the contrary, the concepts of Saraswati and Laxmi and reverence shown for them in the concluding verse of the Gita show that action (tapa) and wealth (shri) are sought after values of life. Importance of work and wealth has to be understood correctly as envisioned by thinkers in India down the ages. It is by imbibing these values that the problems of poverty and illiteracy can be eradicated .

Goddess Uma symbolizes power and energy which, kills demonic forces and protects Dharma. Trinity of concepts of Saraswati, Laxmi, and Uma are interconnected and should be promoted as sought after values of life .

American and Japanese Concepts of Management

The subject of management gained more popularity during the last several decades. More and more schools of management have come up all over India. Knowledge imparted in these schools is mostly based on the models of management explained in the books published in USA or UK. Search for a philosophy of management based on Indian ethos and values has also continued and good results are in the sight.

A survey on the concepts and ideas of management reveals that the five greatest ones can be briefly stated as follows:

1. Management is practice
2. Management of people is most important
3. People who are creative and innovative and those who create customers are profit centre in the organization, the rest are cost centers
4. An organization should focus on areas of core business and core competency, and
5. Quality pays for itself

Entire theory of management revolves round the above ideas. It is seen that the role of culture is quite significant in the practice of management. Hence, search for culture specific approach to management came into being. Americans got interested in the success stories of Japanese and tried to learn from their practices of management. Recently, an awakening has been created about the models of management based on Indian ethos and values. Most of these are based on the great Yoga philosophy and techniques contained in Bhagvadgita. It is heartening to note that more and more empirical scientific research is now veering round to the robust philosophy of management contained in the Gita.

In a remarkable book : The Art of Japanese Management by Richard Tanner Pascale and Anthony G. Athos, the Managing Director of a reputed American Company has the following to say about the shortcomings of the American system.

"This is an important book; its importance derives from both its timings and its contents. We are, I believe, at the beginning of a period where significant new research into the practice of management is essential. The Academic journals, the business press and the popular media have all recently speculated on the managerial causes of weak competitive performance by American enterprise. Top managements the business schools that train them, and the consultants who advice them have all been faulted for a destructive preoccupation with analytical techniques–too narrow in its conception and too short term in its application....."

The weakness in American management that have been at fault in our declining international competitiveness have not been so much an over reliance on analysis and technique, as a failure to fit the application of technique into a broader, more complete and more coherent concept of what enables organizations to perform in a superior way and to endure over time. The authors present such a concept, called "the 7-S Model."

The elements of the 7-S Model are as follows:

1. Strategy
2. Structure
3. Systems
4. Staff
5. Style of Management
6. Skills of People
7. Super ordinate Goals

The first three elements are called as the mechanical elements and the next three as human elements. Super ordinate goals, which is written as the seventh item above, is seen as an insertion between the first three and the next three elements. The super ordinate goals means the shared goals and values which bind people together when they work in an organization. These are the Dharma or Spiritual Values of the people. But for this interlocking element of super ordinate goals, the level of performance would not be superior. In the introduction to the above book, it is stated :

"In describing the 7-S Model, Pascale and Athos do not disparage the analytical methodologies that have been developed, taught, and applied during the three decades. These methods have contributed importantly to the formulation of business strategies, the development of effective organization structures, and the definition of useful systems for managing businesses large and small. About this there is no doubt. But the authors present a framework of management that blends thinking about style, skills, staff and super ordinate goals, with notions of strategy, structure and systems, into an interdependent reinforcing network. It is the absence of, or conflicts within, this complete network, the authors argue, that accounts for weak corporate performance. This point is made and illustrated with numerous examples and comparisons between Japanese and American management practices."

It has been said in the book that "man is limited not so much by his tools as by his vision."

It is further stated in the above book that :

"The principle objectives of this book can be stated simply. . .

"First, regardless of society or culture, mankind has discovered only a limited number of tools for making organizations work ....

"Second, managerial reality is not an absolute; rather, it is socially and culturally determined ....

"Third, firms, which perform well year after year, whether Japanese or American, tend to have a lot in common........

"Let us briefly consider how we got where we are..........

"The industrial revolution, with its invention of mass production, diminished the importance of the skilled trades and the social affiliations obtained through them. The emergence of the concept of 'factors of production' (land, labor and capital) had revolutionary implications for the Western view of humankind. Humans (the labor content) were no longer an inextricable part of the organic whole of society. Rather, the person, as labourer, became an objectified and standardized component of the production process. Not surprisingly, this view of 'labor' tended to divorce man as a social and spiritual being from his 'productive role' at work. Correspondingly, this reaffirmed the lingering lesson of the centuries that one's spiritual life should reside outside the workplace. This concept has persisted in Western thinking to this day and, as we will see, it is one of the sources of our present problem ....

"The principle difference between Eastern Institutions and those in the West is that ours turned to organizational structure and formal systems to cope with these challenges. In contrast, Eastern institutions, while until recently advancing more slowly in thinking about organizational forms and formal systems, paid much more attention to social and spiritual means.........

"Eastern societies were so populous, and because spiritual, public, and private matters were so integrated, their organizations tended to regard the task of control in the context of the whole of human needs, rather than as a more narrow transaction between labor and capital. They were generally more sophisticated than the West in utilizing social and spiritual forces for the organization's benefit, and in accepting the responsibilities to their employees that went with such broad influence."

It is interesting to note that in the above book, while discussing the philosophy and practices of one of the Japanese companies, the Matsushita Electric Company, there is an entire section entitled "Spiritual Values." This reads as :

"Spiritual is an unlikely term in a narrative of corporate life. Yet nothing less suffices to capture the strong belief system that underlies Matsushita's philosophy........

"The Matsushita philosophy provides a basis of meaning beyond the products it produces. Matsushita was the first company in Japan to have a song and a code of values. " It seems silly to Westerners, "says one executive," but every morning at 8 a.m. all across Japan, there are 87000 people reciting the code of values and singing together. It's like we are all a community. "Matsushita foresaw that a lifetime's organizational experience shapes one's character indelibly. It was unthinkable, in his view, that work, which occupies at least half of our waking hours, should be denied its powerful role. The firm, therefore, had an inescapable responsibility to help the employees' inner selves. This responsibility could best be realized by trying the corporation to society and the individual, by insisting that management serve as trainers and developers of character, not just as exploiters of human resources.

"Some Western minds will find these ideas at best remote, at worst delusive. But such a connection between philosophy and hard-headed business objectives is one that the Japanese take as natural. One observer notes that Matsushita provides two distinct kinds of training. One is basic skills training, but the second and more fundamental one is training in Matsushita values. These values are inculcated through a long apprenticeship across one's career. The newly hired are exposed to them continually. As a member of any working group, each person is asked, at least once every other month, to give a ten minute talk to his group on the firm's values and its relationship to the society. It is said that nothing is so powerful in persuading oneself as having to persuade others ....

"The basic principles, beliefs, and values of the firm are as follows:

"Basic Business principles :

"To recognize our responsibilities as industrialists, to foster progress to promote the general welfare of society, and to devote ourselves to the further development of world culture.

"Employee's Creed :

"Progress and development can be realized only through the combined efforts and cooperation of each member of our Company. Each of us, therefore, shall keep this idea constantly in mind, as we devote ourselves to the continuous improvement of our Company.

"The Seven 'spiritual' values :

1. National Service through Industry
2. Fairness
3. Harmony and Cooperation
4. Struggle for Betterment
5. Courtesy and Humility
6. Adjustment and Assimilation
7. Gratitude

These values, taken to heart, provide a spiritual fabric of great importance...............

"The Director of a major Matsushita subsidiary comments:

"Matsushita's management philosophy is very important to us. It enables us to match Western efficiency without being one bit less Japanese. Perhaps the ultimate triumph of Matsushita is the balancing of the rationalism of the West with the spiritualism of the East."

Management of human resources is different from the management of material resources. Organizations prefer clarity, certainty and perfection. But, in the management of human resources there is ambiguity, uncertainty and imperfection. The trick of management is how does one deal with this subliminal aspect of human nature. In Vedanta, there is the concept of "vyaktitva" and "vikasita vyaktitva". An individual becomes a "vikasita vyaktitva" when one learns how to work in harmony with others, how to foster cooperation and team spirit . Ramakrishna (1836-1886) used the terms "kaca ami" (unripe) and "paka ami" (ripe). The former is unripe "I", whereas the later is ripe "I", the evolved nature of a human being. Transformation from "kaca ami" to "paca ami" is the aim of man. When Advaitic vision of spirituality is achieved, man becomes "paca ami" in the words of Ramkrishna. This view of "self" and "selves" is explained in the book "The Art of Japanese Management" as follows :

"There are few concepts as deeply embedded in the Western mind as the concept of "self". Our philosophy, language, and psychology are filled with it. We see our "selves" as distinct entities, separate from all others in most important respects, with separate beliefs, talents, and experiences. In Japan, each person is believed to possess a unique spirit, soul, mind, and heart-but his self (or "self concept") is seen as an impediment to growth. People are regarded less as individuals than as collaborators in the context of their roles. One's separate "identity" is not singled out as the primary sign of personal development throughout the life cycle, as it is in the West......

"The Japanese perceive the drawing of lines between self and 'others' as arbitrary. Their culture emphasizes reciprocal influences; ours tend to emphasize separateness. Westerners struggle to develop and then retain separate identity in the face of invading influences. The Japanese tend to develop an 'inclusive identity' that incorporates those close to them..... .

"For cultural reasons, dependence is a disquieting word for Westerners; for practical reasons, excessive independence is, too ..... What is needed, conceptually, is a clearer notion of interdependence that permits us to preserve the best of independence and dependence without getting the worst of both. The Japanese accomplish this through the concept of Wa. Technically, Wa means group harmony. But its full meaning encompasses a range of English words-unity, cohesiveness, team spirit."

The concept man management changed from the concept of 'Personnel Management' to 'Human Resource Management'. Authors remark on the above are:

"What is needed in the West is a non-deified, non-religious 'spiritualism' that enables a firm's super ordinate goals to respond truly to the inner meanings that many people seek in their work- or, alternatively, seek in their lives and could find at work, if only that were more culturally acceptable .

"Western institutions are, in fact, backing into this role. Two forces are at work: employees seeking more meaning for their jobs and demanding more concern from the corporation, and legislative pressures enforcing a broad range of personal services, including employee rights to counseling. In response to these forces, most major firms now describe these activities as 'Human Resource Management' instead of 'Personnel'—it is to be hoped, the first step in adopting a larger perspective."

In the concluding eighth chapter of the above book, it is said:

"What we saw was that generally we were very similar to the Japanese on all the 'hard-ball' strategy, structures, and systems. Our major differences are in the 'soft-ball' S's - skills, styles, staff and super ordinate goals. Their culture gives them advantages in the 'softer ' S's because of its approach to ambiguity, uncertainty, and imperfection, and to interdependence as the most approved mode of relationship. We saw that their development of language and forms of discourse, especially their direction, permit high development of skills we seldom achieve or honour. Their careful attention to their human resources, from the initial recruitment all the way through retirement made us look as wasteful of our people, as we have been of our other resources. We saw how the boss-subordinate relationship encourages a degree of effective collaboration that we might envy, and how consensus is used to accomplish smooth implementation, which often eludes us. In short, we saw that, by comparison, we were all too often grossly underdeveloped in our sophistication about 'man-in organization', and powerfully disadvantaged by our culture."

The above observation highlights the disadvantage arising due to culture.

National culture of America as also the industrial sub-culture of that country are regarded as the root causes of decline. The message emanating from this comparison is that to truly excel in the world, we need to evolve on our own cultural values and ethos.

The Lessons of the Above Comparison for India

The background of Japan and India are common. They share the common spiritual legacy. Zen meditation is the same concept as "Dhyan" in India. While Japan could take advantage of Zen, India has failed to take advantage of her magnificent spiritual background. There is a kinship between Japanese values, philosophy and we can take inspiration from success stories of Japan. India has distinct advantage over Japan in several ways. Natural resources available to India are far more compared to those which Japan has.

The vital element, which is the cause of economic and social development of India, is lack of her awareness with her cultural roots which is the vision of Advaitic philosophy. Thousand years old slavery of India has cut her off from her cultural roots and India's position today is like that of a bonsai plant of pipal. You keep on cutting the roots of a plant and the plant, which has the potential of becoming a large tree, is made to remain a small sized plant only capable of adorning your office table. The same happened to India. India is cut off from her cultural roots and that is the reason for her dwarf status among the countries of the world. You do not find many people who have discipline, dedication and commitment to nobler values of life. The philosophy of Yoga propounded in the Gita is the most profound philosophical framework in our world. But, we have failed to take true advantage out of it. The day Indians realize true potential of Yogic philosophy of life, their energy level will go enormously high.

The Gita says :

"sa kalen mahata yogo nastaha parantapa"

(Chapter 4, Verse 2)

"That yoga was lost to the world through long efflux of time."

Teaching of yoga had become obscured by the lapse of ages even in the ancient times. Little wonder that as the cycle of time has moved on, Indians have lost touch with the true and scientific knowledge of yoga or Advaitic vision of life of the ancient times. A miracle takes place if we can create among our people an awareness about this concept of oneness or unitiveness of all beings. It would be like a second Copernican revolution taking place in our world today. Our minds would then dwell in God as the one Self in all beings. Then we dedicate our life and work to God through devoted service to all beings in our chosen fields of endeavour. Then we would not treat others with indignity or disrespect. Then we would not deceive others, because by doing so we would be deceiving ourselves only. Illusion created by "maya" would disappear.

Uniqueness of India

India's contribution in the field of spiritual and human values is a heritage to the world. In our long history of over five thousand years, even while we had mighty empires, we have not been an aggressor against other nations. Working through hearts and minds of the people has been the ethos of India. Civilizations, which depended on loot and plunder, had established their mighty cities on sea shores, because by doing so it was easier for them to achieve their goals. On the other hand, India's great cities and centers of culture and learning were established on the banks of rivers. People who were persecuted elsewhere got refuse in India. Swami Vivekananda has emphasized in his speeches about this spiritual nature of India. He refers to this unique type of impact of India on contemporary civilizations in these words (The Complete Works, Volume iii,105-6) :

"The debt which the world owes to our Motherland is immense... In ancient and in modern times, seeds of great truth and power have been cast abroad by the advancing tides of national life; but, mark you, my friends, it has been always with the blast of war trumpets, and with the march of embattled cohorts. Each idea has to be soaked in a deluge of blood...This, in the main, other nations have taught; but India has, for thousands of years, peacefully existed. Here activity prevailed when even Greece did not exist, and Rome was not thought of..... Even earlier, when history has no record, and tradition dares not peer into the gloom of that intense past, even from then until now, ideas after ideas have marched out from her, but every word has been spoken with a blessing behind it, and peace before it. We, of all nations of the world, have never been a conquering race, and that blessing is on our head and, therefore, we live."

Again, Swamiji says (The Complete Works, Volume iii, page 109):

"At the beginning of this century, Schopenhauer, the great German philosopher, studying, not from a very clear translation of the Vedas made from an old translation into Persian, and thence by a young Frenchman into Latin, says:' In the whole world, there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death.' This great German sage foretold that:" The world is about to see a revolution in thought more extensive than that which was witnessed by the Renaissance of Greek literature" and today his predictions are coming to pass. Those who keep their eyes open, those who understand the workings in the minds of the different nations of the West, those who are thinkers and study the different nations, will find the immense change that has been produced in the tone, the procedure, in the methods, and in the literature of the world, by this slow, never ceasing permeation of Indian thought."

Expounding about the spiritual dimensions of Indian Culture, Swami Vivekananda says (The Complete Works, Volume iii, pp 148-49)

"This continent is illumined with brave and gigantic minds and intelligences which even think of this so-called infinite universe as only a mud puddle; beyond and still beyond they go. Time, even infinite time, is to them but non-existence. Beyond and beyond time they go. Space is nothing to them; beyond that they want to go; and this going beyond the phenomenal is the very soul of religion.

"The characteristic of my nation is this transcendentalism, this struggle to go beyond, this daring to tear the veil off the face of nature and have, at any risk, at any price, a glimpse of the beyond ..... Do you want to enthuse them? Then here is the way to do so . You talk of politics, of social regeneration, you talk of money-making and commercialism – all these will roll off like water from a duck's back. This spirituality, then, is what you have to teach to the world."

"Have we to learn anything else? Have we to learn anything from the world? We have, perhaps, to gain a little in material knowledge, in the power of organization, in the ability to handle powers, organizing powers, in bringing the best results out of the smallest of causes ..... But if any one preaches in India the idea of eating and drinking and making merry, if any one wants to apotheosize the material world into a God, that man is a liar ......The Indian mind does not want to listen to him ."

Swami Vivekananda considered Vedanta as a great practical philosophy of life. He pleaded that there is tremendous efficiency and character energy which flows from following Vedantic precepts. Sample the following (The Complete works, Volume iii,pp 244-45):

"Centuries and centuries, a thousand years of crushing tyranny of castes and kings, and foreigners, and your own people, have taken out all your strength, my brethren. Your backbone is broken, you are like downtrodden worms. Who will give you strength? Let me tell you, strength, is what we want. And the first step in getting strength is to uphold the Upanishads, and believe I am the Soul (the Atman):

"Me the sword can not cut; no weapons pierce; me the fire can not burn; me the air can not dry : I am the Omnipotent, I am the Omniscient."

So repeat these blessed savings words. Do not say we are weak; we can do anything and every thing. ...... This is the strength that you get from the Upanishads; this the faith that you get from there ....

These conceptions of the Vedanta must come out, must remain not only in the forest, not only in the cave, but they must come out to work at the bar and the bench, in the pulpit, in the cottage of the poor man, with the fisherman that are catching fish, and with the students that are studying. They call to every man, woman, and child, whatever be their occupation, wherever they may be. And what is there to fear? How can the fishermen and all these carry out the ideals of the Upanishads? The way has been shown. It is infinite; religion is infinite; none can go beyond it, and whatever you do sincerely is good for you. Even the least thing well done brings marvelous results. Therefore, let every one do what little he can. If the fisherman thinks he is the Spirit (the Atman), he will be a better fisherman; if the student thinks he is the Spirit he, will be a better student. If the lawyer thinks that he is the Spirit, he will be a better lawyer and so on ...... But that does not mean that there should be these (special) privileges. They should be knocked on the head. If you teach Vedanta to the fisherman, he will say, I am as good a man as you; I am a fisherman, you are a philosopher; but I have the same God in me as you have in you. And that is what we want; no privilege for any one, equal chances for all. Let every one be taught that the Divine is within, and every one will work out his own salvation.

"Liberty is the first condition of growth."

Pointing out the spiritual strength behind the rich cultural heritage of India, Swami Vivekananda said: (The Complete Works,Volume iii, p. 93)

Ay, let every man and woman and child, without respect of caste or birth, weakness or strength, hear and learn that, behind the strong and the weak, behind the high and the low, behind everyone, there is that Infinite Soul (the Atman), assuring the infinite possibility and the infinite capacity of all to become great and good. Let us proclaim to every soul: Uttisthata, Jagrata, prapya varan nibodhat- "Arise, Awake and stop not till the goal is reached." (Katha Upanishad, 3. 14). Arise Awake! Awake from this hypnotism of weakness. None is really weak. The Soul is infinite, omnipotent; and omniscient. Stand up, assert 'yourself', proclaim the God within you; do not deny Him! Too much of inactivity, too much of weakness, too much of hypnotism, has been and is upon our race. O ye modern Hindus, dehypnotize yourselves. The way to do that is found in our sacred books.

Edicts of the Mauryan Emperor Asoka (300 B. C.) are found scattered all over the Indian peninsula. They are found in south in Mysore and they are found in Tajikistan area of U.S.S.R., Pakistan, Afghanistan, in the north-west. Messages of peace (dharma bheri) and humanism are engraved on them. This shows India's policy of peace since the ancient times. Swami Vivekananda has the following to say on this (The Complete Works, Volume iii,page 276):

"There have been great conquering races in the world. We also have been great conquerors. The story of our conquest has been described by that noble emperor of India, Asoka, as the conquest of religion and spirituality."

In our modern age, the famous American historian Will Durant says the following in one of his ten volume work "The Story of Civilizations" about the oriental heritage:

It is true that even across the Himalayan barrier, India has sent to us such questionable gifts as grammar-and logic, philosophy and fables, hypnotism and chess, and above all, our numerals and our decimal system. But these are not the essence of her spirit; they are trifles compared to what we may learn from her in the future. As invention, industry, and trade bind the continents together, or as they fling us into conflict with Asia, we shall study its civilizations more closely, and shall absorb, even in enmity, some of its ways and thoughts. Perhaps, in return for conquest, arrogance, and spoliation, India will teach us the tolerance and gentleness of the mature mind, the quiet content of the unacquisitive soul, the calm of the under standing spirit, and a unifying, pacifying love for all living beings."

Words of Will Durant should awaken our sense of national and international responsibility.

British historian late Arnold Toynbee (Introduction to Sri Ramakrishna: His Unique Message by Swami Ghanananda) says the following:

"Sri Ramakrishna's message was unique in being expressed in action. The message itself was the perennial message of Hinduism. As Swami Ghanananda points out : Hinduism is unique among the historic higher religions in holding that neither Hinduism nor any other religion is a unique representation of the truth or a unique way of salvation ……

Sri Ramakrishna made his appearance and delivered his message at the time and the place at which he and his message were needed. This message could hardly have been delivered by anyone who had not been brought up in the Hindu religious tradition. Sri Ramakrishna was born in Bengal in 1836. He was born into a world that, in his lifetime, was, for the first time, being united on a literally world wide scale. Today, we are still living in this transitional chapter of the world's history; but it is already becoming clear that a chapter, which had a Western beginning, will have to have an Indian ending, if it is not to end in the self-destruction of the human race ……. At this supremely dangerous moment in human history, the only way of salvation is an Indian way . The Emperor Asoka's and the Mahatma Gandhi's principle of non-violence and Sri Ramakrishna's testimony to the harmony of religions: here we have the attitude and the spirit that can make it possible for the human race to grow together into a single family-and, in the Atomic Age, this is the only alternative to destroying ourselves."

It is best to conclude this chapter from the following words of Swami Vivekananda :

"Teach yourselves, teach everyone, his real nature. Call upon the sleeping soul and see how it awakes. Power will come, glory will come, goodness will come, purity will come, and everything that is excellent will come, when this sleeping soul is roused to self-conscious activity."

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12

UNDERSTANDING AND MANAGING STRESS

"Stress in the plague of the 20th Century"

What is Stress?

Stress is essentially a state of mental or emotional disquiet. It has been defined is medical parlance as "non-specific response of the body to any demand made on it." In more general terms, stress is a stimulus received from the environment, which disrupts the physical, chemical, or mental functioning of the body.

Man has been a victim of stress since times immemorial. Thousands of years ago, man became a victim of stress when he heard a growl in the forest. There was no city or town around and the two options open before him were either to fight or take a flight and, if possible, take shelter in a cave. This fight vs flight situation has now become an old and uncommon in occurrence.

Man faced diseases such as plague, smallpox, leprosy etc. Some of these were great killers and certain others were highly infectious in nature and consequently caused immensely stressful situations. Thanks to modern science and technology, due to which it has been possible to eliminate the impact of a large number of scourges.

However, as mankind got over certain ailments, it got new ones in such formidable form as cancer, heart attacks, AIDS, etc.

A large number of these are caused or aggravated due to increased pace of urbanisation, industrialisation and complexities of modern living. Prosperity has not been an unmixed blessing, but has bought in its wake a number of problems associated with it.

Modern man faces an unending variety of problems, which are best illustrated by the following situation :

Mr. X gets ready for office in the morning. As he walks into the garage, it is discovered that one of the tyres of the car is flat. He hurriedly changes it and tries to make up for the loss of time. On the way, it is found that the gates are closed at the railway crossing. Mr. X has no option of right or flight and has simply to wait till the gates open. As Mr. X makes an attempt to speed up, upon the opening of the gates, he gets involved in a minor accident but escapes unhurt. A natural corollary of all this is that he arrives late in the office. While in office, an altercation takes place with a union leader. Mr. X find an increased work-load in the office. When he is back home in the evening, an inflated bill for electricity charges awaits him and the last date for deposit of the bill is tomorrow only. All this causes strain and as a result of the cumulative impact of a large number of such stressful situations, Mr. X falls prey to stress related diseases.

The modern day man does not have fight vs. flight option open before him. If an employee receives an unpleasant work assignment from a manager, it is not appropriate for him to physically assault the manager or to storm angrily out of the office. Instead, the employee is expected to calmly accept the assignment and do the best job possible. This may be especially difficult when an assignment is perceived as a threat or stress and the body is prepared to act accordingly.

Why Aliments are Caused due to Stress?

When body faces a stressful situation either by ways of a physical attack or a psychological threat, the central nervous system is alerted first and then adrenal and pituitary glands get activated and start secreting hormones, and cortisone etc. As a sequel to this, the level of blood pressure rises. All this is body's reaction to build defence and raise energy level so that the body can take recourse to fight or flight response. This behaviour of body was perfectly helpful in the jungle type of situation, where a man faced a beast and exercised flight or fight option due to tactical reasons and, consequently, the excess hormones secreted by the glands keep on getting accumulated and get converted into toxins. The toxic level rises in the body and can give rise to diseases.

No wonder that a large number of diseases and ailments are said to be stress related. Details of stress related diseases are said to be stress related. Details of stress related diseases are given in a subsequent section of this chapter.

The cause of most physical diseases lies in the suppression of feelings and emotions. Extensive research work the world over has revealed that mental illnesses and coronary diseases are particularly caused due to stress. People commit suicides on account of intensely stressful situations experienced by them over an extended period of time. This theory is propounded by Dr. Walter Cannon, a pioneer in the field of physiological psychology.

Causes and Effects of Stress

Stress may be caused due to a number of environmental (external) factors. However, the same factor may cause more stress to one and may cause little or no stress to another. Stress comes from the attitude that one takes towards the events. Some people are more susceptible to stress while other develop certain amount of immunity. Two managers had their job duties changed. This is a situation, which is likely to be stressful to many. The first manager saw the new duties as an opportunity to learn new skills and thought that the change was a vote of confidence from higher management. The second manager perceived the same situation to be extremely threatening and concluded that higher management was unhappy with his performance and the change was meant to punish him.

An individual's susceptibility to a stressed situation depends on the following factors:

(1) Personality type (2) Perception (3) Past experience (4) Feelings

An individual's proneness to stress is determined according as he belongs to either type A or type B personality. Type A have higher drive, ambitious outlook, aggressiveness and competitiveness. They show sings of restlessness and are adamant on meeting the deadlines. They are imbued with a sense of impatience. These people are more prone to stress. Type B are easy going and take things lightly and are less prone to stress. The distinction between types of personalities will be taken up later also.

The "perception" of the individual is yet another significant determinant. An individual picks up information about a threatening situation through his sensory organs. Then this information is processed in his mind in the light of the values, attitudes, needs and expectations held by him. As the perceptions of people differ, so is their proneness to stress.

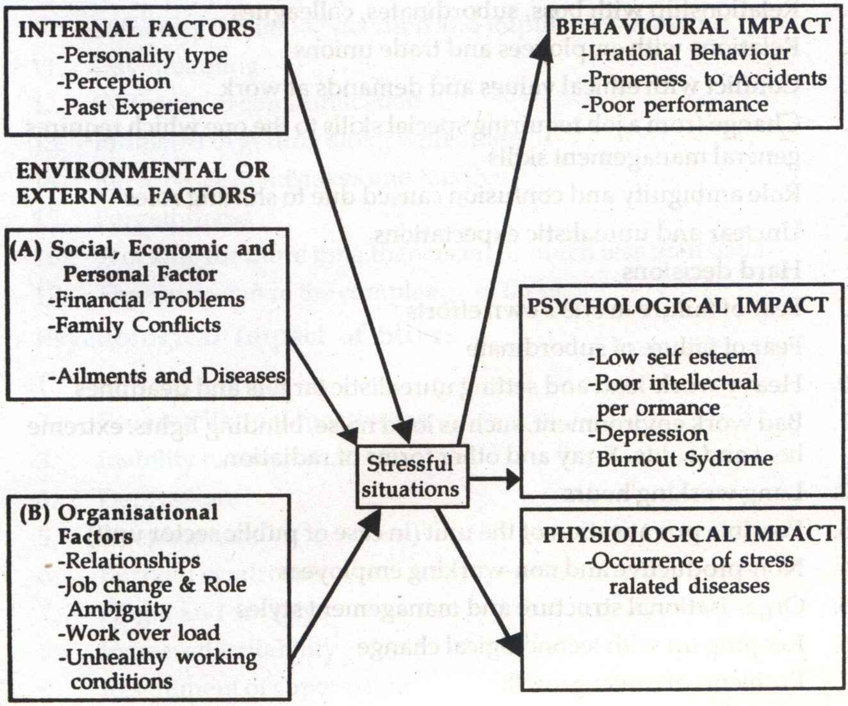
"Past experience" also contributes in the process. If similar situation caused distress in the past, then one becomes more quickly scared of it. Also, people develop resistance to stress over a period of time. As one gets used to a typical stressful event, one can develop some immunity from it.

The outcome of a stressful situation gets reflected in terms of physiological, psychological and behavioural changes in the individual. Causes of stress may be divided into two- outside factors (or environmental factor) and inside factor. Inside factors relate to a person's personality, perceptions, past experience, and feelings, etc. A person having feelings of envy, hatred, fear, jealousy, hostility, cynicism and competitiveness is exposed to greater stress. Behaviours most toxic to the heart are self involvement, hostility and cynicism. Outside factors relate to those present in the environment and have been classified into two groups:

- Social, Economic and Personal Factors
- Organisational Factors

A diagramatic representation of the above ideas is as follows:

Causes of Stress and their Impact on Humans


INTERNAL FACTORS
-Personality type
-Perception
-Past Experience
ENVIRONMENTAL OR EXTERNAL FACTORS
(A) Social, Economic and Personal Factor
-Financial Problems
-Family Conflicts
-Ailments and Diseases
(B) Organisational Factors
-Relationships
-Job change & Role Ambiguity
-Work over load
-Unhealthy working conditions
Stressful situations
BEHAVIOURAL IMPACT
-Irrational Behaviour
-Proneness to Accidents
-Poor performance
PSYCHOLOGICAL IMPACT
-Low self esteem
-Poor intellectual performance
-Depression
Burnout Sydrome
PHYSIOLOGICAL IMPACT
-Occurrence of stress ralated diseases

More detailed description of some of the heads appearing in the above diagram is given below with a view to provide greater clarity and understanding.

Social, Economic and Personal Factors Responsible for Stress

1. Financial Problems
2. Conflict between family demands and organisational demands
3. Rising prices
4. Family
5. Demand for greater care to old parents
6. Fear of post-retirement problems
7. Lack of social togetherness
8. Ailments, accidents and diseases
9. Threat of terrorism, violence and riots
10. Environmental pollution and traffic and commuting problems.

Organisational Factors Responsible for Stress

1. Relationship with boss, subordinates, colleagues
2. Relations with employees and trade unions
3. Conflict with ethical values and demands at work
4. Change from a job requiring special skills to the one which requires general management skills
5. Role ambiguity and confusion caused due to shifting roles
6. Unclear and unrealistic expectations
7. Hard decisions
8. Fear of failure in one's own efforts
9. Fear of failure of subordinate
10. Heavy work-load and setting unrealistic targets and deadlines
11. Bad work environment, such as loud noise, blinding lights, extreme heat and colds, X-ray and other forms of radiation
12. Long working hours
13. Possible privatisation of the unit (in case of public sector unit)
14. Non-productive and non-working employees
15. Organisational structure and management styles
16. Keeping up with technological change
17. Problems of career growth

18. Politicking in the organisation
19. Conflicting demands by superiors
20. Conflict between required tasks and desired personal accomplishments.

Behavioural Impact of Stress

1. Over drinking
2. Increased smoking
3. Irrational behaviour
4. Proneness to accidents
5. Low performance, increased sluggishness and poor quality.of work
6. Increased Absenteeism
7. Violene and aggression
8. Change in temperament
9. Loss of appetite
10. Difficulty in making decision and impulsive behaviour
11. Day dreaming
12. Difficulty in communication
13. Problems in getting along with others
14. Recurrence of mistakes and failures
15. Forgetfulness
16. Working for more time than usual or much less than usual
17. Time over-run in the completion of tasks.

Psychological Impact of Stress

1. Low self-esteem
2. Poor intellectual functioning
3. Inability to concentrate
4. Depression
5. Sleeplessness
6. Burnout syndrome
7. Anger and anxiety
8. Increased irritability
9. Resentment of supervision
10. Job dissatisfaction
11. Feeling of tiresomeness

Physiological Ailments due to Stress

Stress causes disturbance in the physical health. Symptoms such as sweating, hot and cold spell, breathing difficulties, palpitation, pain and tightness in the chest, muscular tension, muscular pain, frequent passing of urine, loose motions, increase in the level of blood cholesterol may be experienced. Blood takes about 9.4 minutes to clot under normal circumstances. When a person is at the peak of stress, blood may clot within 5 minutes. This is due to chemical reaction caused due to stress. Heart diseases may be caused due to reduced blood clotting time and high blood cholesterol. Frequent colds, coughs, dry mouth, allergic bronchitis can also be caused due to stress. The list of stress related diseases is quite large, and includes ailments and diseases such as backache, indigestion, allergies, skin rashes, asthma, diabetes, cataract, piles, migraine, peptic ulcer, gastrointestinal disorders, and even the dreadful cancer.

Organisational Role Stress

An individual performs a set of functions in an organisation, and he is exposed to so many conflicts and stress. Udai Pareek identifies ten forms of stress in relation to the organisational roles as follows:

1. Self-Role Distance
2. Inter-Role Distance
3. Role Stagnation
4. Role Isolation
5. Role Ambiguity
6. Role Expectation
7. Role Overload
8. Role Erosion
9. Resource Inadequacy
10. Personal Inadequacy

1. Self-Role Distance

This type of stress is created when there is a mismatch between the strengths of an individual and the expectations of the job given to him. An introvert feels miserable once he is asked to act in the role of a sales person. Meeting people and socialising with them is a pleasant activity for an extrovert thought an introvert experiences stress and anxiety when surrounded by people.

2. Inter-Role Conflict

An individual has to play multiple roles in life such as the role of an executive, the role of a father, the role of a husband, and so on. Each role makes a demand on one's time and resources and the persons may feel torn between these conflicting roles in the family and the organisation and the social group to which one belongs.

3. Role Stagnation

This stress in experienced when an individual is promoted in the organisation and new in comparison to the roles and duties in which one got accustomed over a long period of time. A teacher who was given to studies and research is made the Head of Department. This new role demands a lot of paperwork, meeting with people and making administrative arrangements.

Growth in the role becomes a cause for feeling insecured and stressed.

Promotion becomes a greater stress if there is no succession planning or systematic manpower development strategy in an organisation.

4. Role Ambiguity

This stress arises when there is lack of clarity about the work or assignments which an individual is expected to carry out in the organisation.

5. Role Expectation Conflict

There may be conflicting demands or expectation on an individual from the side of several persons such as boss, subordinate, colleagues or clients.

6. Role Overload

Role overload is experienced when the expected output from an individual is far beyond his capabilities.

7. Role Erosion

Role erosion occurs when an individual feels that the functions of his role are being performed by some other role in the organisation.

8. Resource Inadequacy

This stress is caused when an individual feels that resources such as money, material, manpower, machinery and equipments etc. are not made available to him to be able to perform his role adequately.

9. Personal Inadequacy

Stress is caused if an individual feels that he does not have the required skill, knowledge or graining to perform the role assigned to him.

10. Role Isolation

The same individual may perform several roles in an organisation, such as the role of a Personnel manager and the Secretary of Sports Club. In such a situation, one role may be psychologically closer to an individual compared to the other. The role one finds to be isolated from other roles performed by him can become a cause of stress, because in this role there is a lack of close linkage with the individual.

Stress and Performance

Too much or too little are both undesirable. Moderate amount of stress is always helpful in the accomplishment of tasks and assignments. A professor of management received a copy of thesis for evaluatio and retained it with him for about two months. Then, on a Sunday morning, he decided to complete the work. However, in the morning hours, not only two newspapers arrived but along with them the copies of Reader's Digest, Business India, and Business World also poured in. There were a number of visitors on that day. The professor busied himself in reading the new arrivals and used up, he whole day in activities of various sorts. The evaluation work was not even touched and was postponed for the next Sunday.

The work is never done until some stress is tolerated. The professor could have evaluated a large number of theses on the same day under the influence of stress. Too much of stress would, however, cripple the person and make him dysfunctional.

There is a relationship between performance and the level of stress. In fact, there is an optimum level of stress at which the performance reaches a maxima. When the level of stress reaches a very high level, employees feel too agitated, perturbed, aroused and threatened to perform at their best. The relationship between performance and stress in curvilinear. The phenomenon of relationship between stress and performance is observable both in the case of an individual as well as an organisation. If too much of freedom is given and people feel too relaxed, then the natural outcome would be a low level of performance. Behavioural scientists suggest that managers should maintain the level of stress for which employees have become accustomed. If this is not done and stress level comes down, then productivity and performance would be adversely affected.

If a person has become accustomed to tolerate certain level of stress and his stress level is lowered, then this lowering itself becomes a cause of stress. This phenomenon is experienced by the house wife. At a stage in her life, when children have grown and left home for taking up jobs at other places and the daughter has got married, the work is considerably reduced. She is left in the home along with her husband, who now takes his meal once a day only. As this happens, she falls ill and suffers from rheumatism. It is remarkable to see that she becomes fit again if the house bristles with activity for one reason or the other. Work is an antidote for her ailments.

In essence, people get addicted to tolerate certain level of stress and should not be denied of it to enable them to remain healthy and peak performers.

Individual Differences and Stress

Stress does not affect everybody in a similar manner. Certain type of people are more prone to stress than others.

Friendman and Rosenman have done extensive research work to establish a linkage between the nature of personality and probability of developing coronary diseases. Their analysis reveals that type A personality is more prone to heart ailments and the typical characteristic of such a personality are aggressiveness, ambition, impatience, restlessness, competitiveness, hard work, on time for appointments and work completion, absence of leisure, perfectionism, high drive for achievement etc.

Type B personality is less likely to suffer from heart problems. Characteristics of this personality are circumspection, thoughtfulness, patience, appreciation for beauty and nature, less competitiveness, easy going manners, leisureliness, less preoccupation with achievement, no drive for strict adherence to time limits etc.

How To Control Stress

Stress affects health and productivity in a significant manner. Creation of healthy, stimulating and non-stressful environment has become a key factor for the survival and growth of organisations. It is not possible to remove stress from growth of organisations. It is not possible to remove stress from the lives of people. However, the harmful effect of stress can be reduced by improving the manner in which people react to it.

Following is the summary of the methods suggested for coping with stress:

- Restructuring of thought process.
- Development strong commitment to work
- Maintaining balance in life
- Assertiveness in dealing with people
- Effective time management
- Talking out, giving expression to feelings. Getting emotional support.
- Avoiding face to face tense situations.
- Improving interpersonal relations.
- Being in the company of good people.
- Biofeedback
- Use of healing power of sex
- Altruism
- Gratitude
- Yoga, meditation, prayer
- Massage, acupuncture
- Adequate sleep
- Diversion/Recreation/hobbies
- Exercise
- Proper nutrition

"Fight or Flight" is a natural way of dealing with a stressful situation. Such a reaction should occur to man instantly and sub-consciously. However, civilization puts constraints on the behaviour of man and he does not choose the "Fight or Flight" option. What he does, instead, is to "grin and bear it" or "grit one's teeth" and suppresses the feelings. This is an ineffective way to combat stress. Suppression of feelings leads to onset of stress related ailments. Apart from suppression of feelings, another option in the face of stress is to swallow antidepressants and tranquilizing drugs. This too is an insidious option and causes serious damage to health and impairs the ability to think, reason and behave normally.

There is need to develop a holistic approach on how to deal with stress. Multiple approaches are available. The basic things is that as and when stress sets in, one should be able to recognize it. "Good" stress should be used to advantage. "Bad" stress should be avoided or efforts be made to alleviate its intensity or harmful impact. Accumulation of too much stress due to the presence of so many stress causing factors can worsen the situation.

If one wants to cope with stress in a positive manner, the two principle options open before him are physical exercise and mental relaxation. For meaningful practice of both of these, the essential precondition is to take charge of one's life and not allow to get overwhelmed by the problems of life. In the words of Martin Luther King "The ultimate measure of a man is not where he stands in moments of comfort and convenience, but where he stands at times of challenge and controversy."

Getting down to work and developing a strong commitment to activities can help a lot in coping with highly stressful situations. Speaking out about one's problems of stress with some friend or relative can act as a palliative.

Occasional diversions from the activities that cause boredom, monotony or frustration can help us in getting relief from stress. Diversions fan take several forms such as loving nature, music, children etc. Even keeping pets can be a good source of diversion. How aroused does one feel in a stressful event depends very much on how one looks at it. Stress can be substantially reduced by restructuring one's mental thought process. Controlling the onset on emotions such as aggressiveness, anger, anxiety, resentment, fear, impatience, hatred, revenge etc. can go a long way in alleviating stress. Meditation can be helpful in keeping control over emotions and achieving peace of mind.

Researches reveal laughter triggers release of antibody immunoglobulin A, which boosts the immune system and helps speed up the healing process whenever a person falls ill.Arthur Rowsham says laughter has many physiological benefits.When a person laughs –neck, chest, stomach and diaphragm muscles get a good workout.Laughter is in the nature of a tranquilizer.Laughter helps control blood pressure by reducing the release of stress–related hormones.It acts as a natural pain killer by increasing the levels of endorphins in our bodies.There has been found an alleviation from bronchitis and asthma because laughing improves the lung capacity and oxygen levels in the blood.Further, it improves stamina in athletes, reduces snoring, makes you look younger and helps in developing self confidence.

The Bhagwad Geeta helps us in restructuring our thought process thus:

" He by whom the world is not afflicted and whom the world cannot afflict, he who is free from joy and anger, fear and anxiety – he is dear to Me" (Chap. 12:15)

- He who is free from dependence, who is pure and prompt, unconcerned and untroubled and who has renounced all undertakings - dear to Me is the man who is thus devoted to Me. (Chap. 12:6)
- "Not the desire of desires attains peace, but he into whom all desires enter as the water enter into the ocean, which is full to the brim and grounded in stillness (Chap. 2:70)

The word stress holds key to coping with stress in life. "S" stands for Strength.When physical strength and stamina is gone, feelings of disquiet and anxiety are increased.Physically weak people get easily excited and agitated."T" stands for traffic control.If one faces or takes up too many issues at a time, stress level is increased. Consider issues one by one to keep stress level low."R" stands for restructuring or realignment of the thought process. Stress is subjective. Stress is not an objective phenomenon. Shia Muslims would walk through embers with delight. Bruises caused on the chest or blood oozing out from self inflicted injuries with knives do not cause at least mental distress.Similar experiences faced by an individual under forced circumstances would become a cause for great agony and distress. The philosophy of detached involvement keeps stress away. Stress is unknown to the "Saakchi Purusha "(seer) or "sthita -pragya" (one who has steady wisdom and equanimity of mind. "E" stands for erasing the ego. "Aham" or ego increases the level of stress. The more one identifies oneself with the task, more is stress for him. There is no stress to a person who does not think himself to be the doer. The more personally attached does one feel, more is the stress for him. The next "S" stands for sharing. When we believe in sharing in joys and groefs, there is no stress. And finally, the last 'S' stands for surrender. When one absolutely surrenders and abandons the ego, stress vanishes.

To conclude, "Fight always for the highest attainable aim but never put up resistance in vain."

Laughter is a powerful antidote for stress. It recreates energy. A laugh without restraints relieves the mind and body of exhaustion and fatigue.

Therefore, next time when you face a stressful situation, you can also analyze and get away with stress by using any or more of the keys to getting freedom from stress and anxiety. Hobbies and picnics are quite effective means of getting diversions from the routines of life.

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13

INDIAN INSIGHTS ON DECISION MAKING

Quality of human life is greatly dependent on the quality of our decisions. Success and prosperity depends on what decisions are made and implemented. Throughout our life, we keep on making decisions and implementing them and our life today is an outcome of what decisions we had made and implemented. Right decisions take us on the path to growth, whereas wrong ones lead us to decline and fall. Sometimes we face trying moments in our life and decision making becomes complicated and challenging.

Right decision making has two essential prerequisites:

(a) Authentic information, and

(b) Rightness of intellect.

In the modern times, humans have access to information, which they never had in the past. Breakthroughs in science and technology have enabled us to have information on our desk at any time we want. Information super highways on the Internet provide us facts at a terrific speed. But the other essential prerequisite for correct decision making which lacks most, is rightness of intellect. Correct decisions can not be made if any of the two elements -facts or intellect- are missing.

Facts available in the external world are gathered through five sensory organs - eyes, nose, ear, tongue and skin. These are called the five "gyanendriyas." "Man", "buddhi", "chitta", and "ahankar" are the elements of human mind, through which the facts are screened and analysed. "Man" is the element of mind, where desires arise. We crave for all kinds of things. Let me have this, let me have that. "Man" is capricious by nature. It lacks in terms of stability and controlling it is difficult except by practice and penance. Disciplined people are able to exercise control over "man"."Buddhi" is the mental faculty of discriminating and analysing things." Chitta "is reservoir of events, happenings, feelings etc. It is here that prejudices, biases etc. are stored. Memories keep on getting deposited in "chitta" throughout our life. "Sanskars "are nicknamed as "chitta". "Ahankar" is ego in us. This is the element of human mind through which selfishness or egotism comes. Individual feels separate from others through "ahankar". Separation and fragmentation comes through it. Lesser the presence of "ahankar", the more we feel united with the world around us. These four elements of human mind are created by nature, but when human consciousness rises to a higher level, these act positively. Divinity dawns. "Chitta"stores in it feelings of hatred and revenge as also feelings of love and compassion.

"Chitta"is like a mirror. If there is dust on the mirror, we can't see the real image. Mirror in itself reflects true image. A good face is reflected as it is and a bad one is also reflected as it is. Mirror will not discriminate. But when dirt is there, it can't provide true image. The same is true about "chitta"also. If negative feelings are stored in "chitta", we are unable to see things in correct perspective.

Elements of "Man","Buddhi","Ahankar", and "Chitta"decide" Intelligence Quotient","Emotional Quotient" and"Spiritual Quotient". People high in intelligence quotient and emotional intelligence may have poor spiritual quotient because of contamination of "chitta". Decadence of values takes place because of poor "SQ".

It is said in one of the major Upanishads:

"Atmanam rathinam viddhi, shariram rathmeva cha buddhim to sarathi viddhi, manam pragrah meva cha "(consider the atman or soul to be the rider on the chariot, the body as the chariot, "buddhi"as the charioteer, and "man"as the string through which the chariot is controlled). Even while "man","buddhi", atman" are all in order, an individual is led up the garden path because of accumulations of negative feelings in human mind. Similar conclusion is drawn in the theory known as "Transactional Analysis". Correct decisions are made when "chitta"is pure that is free from contamination. IQ and EQ are high with people having sharp intellect. But, such people are undesirable if they do not have high "SQ" as well. High "SQ"comes through "chitta shuddhi" (purity of sanskaras of an individual) and freedom from "ahankar". Freedom from "ahankar"makes a person unitive or "advait" in behaviour.

"Chitta shuddhi"and "unitiveness" provide basis for moral and ethical conduct as propounded in Srimadbhagavadgita. Unless we have decision-makers endowed with high "EQ", we can't hope for correct decisions. Higher the position an individual occupies in the organisation, more is his responsibility and more is the impact of his decisions. Decisions made by leaders and bureaucrats have greater impact on the quality of human life. People committing frauds and scams may be high in IQ and EQ, but they lack in SQ.

When an individual has "chit shuddhi", his actions are free from deceit, attachment and hatred. More a person is drawn to divinity in nature, less is the presence of attributes such as "kaam", "krodh", "lobh", "moh", "mad" and "matsar". These are called the six "vikaras" (abnormalities in human nature). Also, the six "doshas"(contaminations) nidra, tandra, bhaya, krodha, alasya, and dirghasutrata are got over when one has "chitta shuddi" and freedom from "ahankar". Upon attaining tranquility of mind, opposites such as "laabh", "haani", "jivan", "maran", "yash", "apyash" do not affect an individual.

"Yoga" provides wholesome approach for obtaining "chittashuddhi". Patanjali defines "yoga" as control over the behaviour of "chitta". "Yogaschitta vratti nirodhah" (yoga is control over the nature of chitta). Shrimadbhagvadgita defines yoga as "samatwam" that is equality (samatwam yoga uchyate) and also skill in action (yogah karmashu kaushalam).

"Yoga" is of four types: "Gyan Yoga", "Karma Yoga", "Bhakti Yoga" and "Raj Yoga". By following any one or more of these one can achieve higher level of consciousness and higher quality of human life. In essence, "yoga" is meant as unitiveness. "Atma" gets united with "paramatma". Limited intelligence becomes part of supreme intelligence. Insights are gained. An individual would feel united with various branches of knowledge. One would feel in harmony with oneself, with the family members and with neighbour and people all around him. Also, the concept of unitiveness means that the individual would feel united with people of various societies, countries of the world and finally unity with the nature surrounding us.

Each one of the "Yogas" provides path to salvation for the self and wellbeing of the entire universe. "Yogas " overlap also among themselves because of their unitiveness. Principal insights from "GyanYoga" are:

- Divine power pervades the entire cosmos. "Ishavashyamidam sarvam, yatkinchit jagatyam jagat, ten tyakten bhunjithah ma gradhah kasyaswit dhanam" (Entire cosmos, living and non living is pervaded by the same cosmic power. Consume with restraint, do not covet for things belonging to the other). All beings in the world are manifestation of the supreme intelligence. Maharshi Valmiki says "Gyanagyan swarupaya dharmadharma swarupine, vidyavidya swarupay, swaswarupaya te namah" (Knowledge and ignorance, dharma and adharma, vidya and avidya -all these are manifestations of the same power that pervades the entire cosmos). This idea is basic to insights of seers in India. Geeta says "Atmawat sarwa bhuteshu, yah pashyati sa pashyati"(He alone sees who sees oneself in other beings). "Atmanubhuti "is the essence of higher consciousness.

- "Tatwamashi" (thou are part of the divine power)."Brahma satyam jaganmithya, jivo brahmaiva naparah" (Divine power is the ultimate truth. This world looks true in the intermediate stage only. Jiva is none other than the divine power itself).
- The paths to realisation of the divine power are not one but many. Sages reveals multiple paths, all leading to the same ultimate truth. Just as there are different paths all leading atop a mountain, similarly different faiths lead to realisation of the same cosmic power. "Ekam sadvipra bahudha vadanti" (sages describe the same truth in multiple ways). As an example, the Christ's saying "The kingdom of heaven lies in you" is Gita's equivalent to "ishwarah sarva bhutanan hriddesherjun tisthsti".
- Entire world is one family (vashudhaiva kutumbakam)

"Well being of all" is the essence of the prayer "sarve bhavantu sukhinah, sarve santu niramayah, sarve bhadrani pashyantu, ma kaschit dukh bhag bhavet" (Let all be happy. Let all be free from disease. Let everybody see welfare of each other. Let no one become miserable).

Karma Yoga

Action is the essence of life. Actions are an offering to the Divine power, a means to worship the Almighty. The riddle of life can't be solved; it can be mastered through action alone. Actions are performed through "man" (thought), "vani" (speech) and "sharir" (body). "Saatwik" actions are of the highest order. These are done without selfishness and ego and without expecting anything in return. The individual is devoted to work, but without cravings for the results thereof. One has right to action, but not to the results. This is called "niskaam karma". "Rajsik" karmas are done with results in mind. If results turn out to be adverse, person feels miserable. "Rajsik"karmas are called "sakaam karma" and this lead to fulfilment of worldly desires. Actions performed on expectations of getting things in return also fall in this category. "Tamasik karmas" are selfish, egoistic and reckless. Actions based on feelings of revenge and hatred fall in this category.

Many an actions engaged in by both Kauravas and Pandavas are criticised for being antithetical to the concept of "saatwik karma" as described above. In the war field, Arjun is asked to engage in violence resulting into killing of his own relatives. This is done for getting back the kingdom, which had been lost to Kauravas. How is this justified? Arjun himself quivered in the warfield and wanted not to engage in fight against his own people. Lord Krishna could have mediated between the two parties to forge a synergistic alliance between Kauravas and Pandavas. Why was this not done? Answer to this lies in the following points:

1. An environment of hatred and violence had been created and promoted for decades starting since the childhood days of Kauravas and Pandavas. Recordings of childhood days are not easy to erase. (Readers may recall findings from "Transactional Analysis"). It is well known that even lions become friendly to children if they are trained while they are cubs. Children would pull their tails, beat them, engage in all kinds of mischiefs and the lion would remain friendly as ever. But, as yet we do not know any device through which grownup lions can be made docile and friendly to children. Lord Krishna was aware of these limitations of human behaviour. Feelings of hatred and animosity would not go once they have been programmed in human mind.

2. Weapons of mass destruction had been invented. Once you invent destructive weapons, you can't disinvent them. Arjun and others had been preparing all their life to excel in warfare. A stockpile of destructive weapons had been created. If we allow such an environment to grow anywhere, we may be inviting catastrophe.

3. Kaurawas poisoned Bhim. Lakshagrah had been set on fire with a view to roast alive the five Pandavas along with their mother. Kingdom of Pandavas had been usurped through dubious means. Draupadi had been tried to be disrobed in the court in full public view. Killing of such people was the true "Dharma" of a "karmayogi". Hence, there was every justification for Arjuna to fight. In fact, not performing the duty in the form of fighting would have been a "karma" worthy of bringing infamy and sin on Arjuna. Performance of duties is ordained for a "karmayogi". Battlefield is

not the place where decision could be made not to engage in the battle. The die had already been cast.

Adoption of several dubious means or "karmas" by Kauravas (such as in the killing of Karna, Dronacharya, Duryodhana) are to be seen in the light of the following observations of poet Kalidas"parabhavam yanti ....bhavanti mayavishu ye na mayinah"(people get humiliated at the hands of tricksters if they do not act with them in the like manner. "Nishkam Karma" does not mean that one would act like a fool. One has to act consciously in all that one engages in. Seen in this light, we may conclude that Kautilya must have been acting like a "karmayogi". Complex situations arise in life in which it becomes difficult to decide as to what is right and what is wrong. Probably two questions raised by Peter F. Drucker can answer the question well on what should be done and what should not be done:

(a) What is the situation? and

(b) How can I contribute most?

But, right answer to these questions comes when we have authentic information as also serenity of intellect.

Bhakti Yog

Bhakti Yog is being in communion with God. "Bhakti Yogi" has no "ahankar ' in him. He sees that The God manifests in all beings. Saint poet Tulsidas describes nine types of "bhaktis". These comprise of (1) being in the company of saintly people (2) keenness in knowing and understanding divine acts of Lord (3) being in the service of Guru (4) singing in the praise of Lord (5) repeating "mantras"(6) engagement in acts of goodness and not becoming overbusy (7) seeing the reflection of God in all beings and equality (8) contentment with the gains and (9) simplicity and cunningness with none.

Raj Yog

Raj Yog is due to sage Patanjali. Essentials of RajYog are contained in Patanjali's "Yog Sutra". According to him, there are eight successive stages of development in Yoga. These comprise of (1) Yama (2) Niyam (3) Asana (4) Pranayam (5) Pratyahar (6) Dharana (7) Dhyan and (8) Samadhi. RajYoga is learnt with the blessings of Guru."Transcendental Meditation", "Vipassana ", "Sahaj Yog "are myriad forms, in which the technique of Dhyan can be learnt.

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14

IDEAS FOR INTROSPECTION SECULAR AND SPIRITUAL VALUES

This whole world is interconnected. Our thoughts, words and actions create the kind of world, which we make around us. It is by spreading nobler values of life and acting upon them that we make this world worthy of living. It is the collective responsibility of the humans to act on the path of righteousness and wisdom.

We have made here collection of ideas relating to secular and spiritual values for living a wholesome life. Common refrain is to do good and be good. This is the essence of Dharma as Swami Vivekananda replied to a child when the later asked him as to what Dharma was.

1. Be a light unto yourself

Relentless chasing after external sources of wisdom does not help. The true source of wisdom lies inside. It is inside out, and not outside in.

Put an end to continued search for new books, new sages, new belief systems. They lose relevance after you have reached certain stage of development.

Be self sufficient. Be doctor of your own soul. Be a light unto thyself. Remember that our chasing after wisdom actually postpones our possessing wisdom.

Books are helpful. They train our minds. But learning by rote huge volumes of wisdom literature and even their internalization would not help unless progress is made in the direction of implementation. Books should enable you to become more reflective, more discriminating, more discerning and an enlightened person. But, knowledge in itself has no relevance until it is put to use.

Our knowing and not using it is the same thing as not knowing at all.

2. Stick to your decisions and act on them once they are made

Arrive at a decision after carefully considering the pros and cons. Once a decision is made, do not discredit your own decision. Act fearlessly without prejudice. Act on principles-not on whims, fancies and conveniences. Do not be let down, even if you get condemnation. Do not be cowardly. Do not get cowed down. If you are acting rightly, you have nothing to fear. Be committed. Take a stand and then abide by it.

3. Let your actions defend for you, not your words of explanations and excuses

Do not put up defenses or explanations when you are criticized or abused. Only the weak need to offer explanations and excuses in the face of criticism and abuse. The strong and confident bother the least about criticism. They keep faith in them and in their actions. They make their actions speak louder.

If someone communicates to you about criticism made on you by someone else, tell him that when full details are available, criticism would expand only. Have faith in yourself and your actions. Weak come fast with explanations and excuses.

4. Focus on doing what you can do well. Do not venture into an area in which you lack the minimum endowments

We are sermonized since childhood to be hardworking and persistent. But, in so doing if we choose our work area suited to our natural instincts then our progress is faster. Getting trapped in an area, for which nature did not provide us natural instincts, makes our progress slow and perilous. A squirrel can climb the tree but a dog can not. Fish can swim, but a rabbit would not do it howsoever hard it tries. A bird can fly, but a monkey would fail if it tries. The lesson is that one should find the area of strength for oneself and concentrate working hard into it. Seen in this way, success is defined as the situation in which one's area of natural instinct gets linked with one's source of livelihood.

When we take to activities suited to our instincts, we feel happier and do not get tired easily. A youth gets an MBA degree, becomes a high profile globe trotting executive, but dies prematurely because the job, which he chose for himself, was against his natural instincts. But, his brother, who was semiliterate and had to choose the job of a peon, survived for eighty years. The factor, which plays a role in life, is-do we choose a job suited to our natural instincts, or do we become greedy-penny wise and pound foolish. For a wholesome and flourishing life, we need to recognize our talents and get our livelihood linked to it.

One should learn to become true to oneself. If you are a loner, you should not get into a job which requires more interaction with people. Same applies the reverse way as well-if you prefer being in group and enjoy meeting people, you should choose a job, which provides frequent opportunities for interaction with people.

Different people are made for different things. Good listeners should focus on that. They understand others well by listening and can perform well on that basis. Someone else may be a good reader and he may understand better only when a text is presented to him and then his performance level improves. People, who excel both in listening as well as reading, are not found in abundance. An understanding of these inner strengths and weaknesses is an important lesson in self improvement.

Do not be a dabbler. Once you choose an area of activity, there are sacrifices involved. Half hearted approach does not give commendable results. Goals demand sacrifices. Do decide to partake in a tough competition, but then remember that adversities and sacrifices are the prices, which we have to pay. Measure your capacities and then get into the work. But giving up midway upon facing adversities is not a healthy response. Monkeying does not give success in life. The following verses from Sanskrit are quiet instructive.

"udyamen hi sidhyanti karyani na manorathaiha
na hi suptasya singhasya pravishanti mukhe mrigah "

"Jobs are done by putting in efforts, they are not done by a wishful thinking. Deer does not enter into the mouth of a sleeping lion."

"prarambhyate na bighna bhayen nichaiha, prarabhya bighna bihata biramanti madhyah
bighnaiha punaha punarapi pratihanyamana
prarabhya chottam janah na parityajanti "

"Inferior beings do not make a beginning for fear of obstacles. People of average level, give up when they face obstacles. Excellent people do not give up even if they face obstacles again and again."

5. There is no substitute for right living

There is no substitute for living the right way. One may contend that this approach is riddled with difficulties, but the path of unrighteous living is not easy either. Many advantages follow from pursuing the path of righteousness. Pragmatism should not be for shaken. Ethical ends justify the dubious means. Take the vow to take to the path of unrighteous conduct only when you are in a state of awareness. This is a recipie for living a wholesome and flourishing life.

6. Help others as much as you can

The following paradoxical commandment of the Harvard University of USA provides a helpful insight-"People are unreasonable, illogical and self -centered; love them anyway. If you do good, people will accuse you of selfish, ulterior motives; do good any way. If you are successful, you will win false friends and true enemies; succeed any way. The good you do will be forgotten tomorrow; do good anyway. Honesty and frankness make you vulnerable; be honest and frank anyway. People favour underdogs, but follow only top dogs. Fight for some underdogs anyway. What you spend years building may be destroyed overnight; build any way. People may need help but may attack you if you help them; help people any way. Give the world the best you have and you will get kicked in the teeth; give the world the best you have got."

Harbour feelings of benevolence, love and goodwill towards one and all. It should not matter if the response does not meet our expectations. Chinese bamboo tree takes years to develop inside the earth, but, after a long gap, when it comes out in the open, the growth is quick. Same happens in relationships as well. Wicked may not respond. Pray for them, but never despise them. Keep off ;this may be a good option. But do not offend their sensibilities.

The Bible says-"Let us not be weary in well doing; for in due season we shall reap, if we faint not."

7. Stay away from tobacco, smoking, alcohol, drugs, pornography, negative television programmes, rock music and the people who demotivate you

Life is short and there are more important things to be done. Avoid getting mobbed by the negative influences of the above. If you expose your mind to negative influences, your performance would deteriorate. An eagle's egg was placed in the chicken's nest and when it grew, it could not fly like an eagle because it was conditioned to live like a chicken. In the Mahabharata, Karna was defeated because his charioteer Shalya was reminding him all the time that he was inferior. So, do not associate with negative people. They will pull you down. We are known not only by the company we keep but also by the company we avoid.

8. Be watchful about these five things- your body, your mind, your financial condition, your relationships with the people around you and your relationship with the divine power

The word "WATCH" stands for words, actions, thoughts, character and habits. If you do not watch these five, you will not get them. Body becomes weak in the absence of proper exercise, nutrition and control of stress. Pain in any part of the body is a signal that there is need for care. Mental faculties are atrophied in the absence of reading, writing, planning and visualizing. Mental alertness is vital for effectiveness in life because otherwise we would lose the faculty of reasoning, which would lead to destruction. Relationships with the people are required to be nurtured and maintained on the basis of trust and reciprocity. Prayer is the means through which we maintain our relationship with the Divine Power which is the source of our being and energy. Meditation, company of the saintly people, study of scriptures, naam japa, service donation to the needy -these all elevate us spiritually and enable us to face the challenges of life constructively. The sentence "If it is to be it is up to me" contains ten letters in it. Relate each one of these to the ten fingers on your palms as a mnemonic device. Results are got by conscious efforts made by an individual in his life. No one else, but the individual alone has to take the initiative to change the situation for the good or bad. And, now is the best time for it. Begin it here and now for a better tomorrow. There in lies the key.

9. What goes on within, is a mirror of what goes on without

Panchatantra (about 200 BC) says -"These five are fixed for a man before he leaves the womb: his length of days, his fate, his wealth, his learning and his tomb." Famous psychologist Eric Berne modifies the above as follows—"These five are taken from your sires, six summers from the womb: your length of days, your fate, your wealth, your learning, and your tomb."

Stephen R. Covey concludes that what happens to our life depends on how we fill the gap between stimulus and response. The destiny of an individual is decided by what goes on inside his brain in response to what goes on in the outside world. Our response to stimulus can be made proactive by invoking the powers of self awareness, conscience, imagination, self-control, and humour.

The Geeta says that the mind is difficult to control and it is restless. However, it can be controlled by constant endeavour and non attachment. What we need is Tapasya.

Modern science establishes that psychological traits in humans such as aggressiveness, shyness, impulsiveness and sociability seem to be genetically determined.

10. Successful people are at "VARIANCES" with the failed ones

Successful people are at variance with the ones who fail in life. The acronym "VARIANCES" stands for:

- Vision
- Values
- Attitude
- Relationships
- Internal Motivation, or Intrinsic Strength
- Action Orientation
- Ability to say "NO"
- Courage, Confidence, Commitment, Competence
- Emotional Intelligence
- Self Esteem
- Spiritual Intelligence
- Visualization and implementation of right strategies in life
- Inculcation of the right habits in the subconscious mind

Stephen R. Covey has outlined the following set of seven habits as a key to becoming highly effective in life. These same set of habits, in his opinion, are the key to organizational effectiveness as well:

- Remain Proactive
- Keep Ends In Mind
- Do First Things First
- Develop Win -Win Mentality
- First Seek to Understand Then To Be Understood
- Create Synergistic Alliance

- Sharpen The Saw (which means physical, mental, social/emotional, and spiritual fitness)

A management trainer Rajesh Aggarwal outlines the following seven keys to prosperity and success:

- Balance in life
- Honesty
- Patience
- Joyfulness
- Discipline
- Working in the area of one's strength
- Spirituality

Molecules of diamond and coal are the same. What makes for the difference is the arrangement thereof. Same is true about humans as well. In the main, it is our attitude and enthusiasm, which determine our altitude. Sage Valmiki's Ramayan revolves round the central message of enthusiasm as the key to effectiveness. This message is repeated throughout the epic.

11. Habits are very powerful, they can act for our wellbeing as well as for our destruction

Habit becomes a part of our subconscious mind and can work for our wellbeing as well as for our decadence and downfall. Take away the letter "H", and "a bit" remains; take away "A" further from it and "bit" remains; take away "B" further and "it" still remains. Such is the obstinacy of habits. Hence, make good habits part of your life. Examples of some of the good habits are–eat and drink in moderation, do not succumb to anger, remain happy and optimistic in outlook, associate with worthy people, take a walk in the morning.

12. Whenever you speak, your purpose should be good. Speech is silver, but silence is golden

Right speech is the cornerstone of a wholesome and flourishing life. Those who want to lead higher life should master the skill of authenticity in their speech. In speech, your purpose should be good. Our glib talk is disrespect to others. Light hearted self disclosures are to be avoided. They mean disrespect to yourself. Many people develop the habit of saying just any thought, idea, or impression that comes to their mind. Such mindless talk fritters our energy. Unchecked speech carries us to a ditch. So, guard your speech cautiously. Frivolous talk diminishes our authenticity. The content and demeanor of our talk should be worthy. Do not prattle.

While talking to others, our loyalty should be with the person who is absent. By talking ill about an absentee we spread the message that those who are present would be treated likewise when they are absent.

Do not blame or compare people. If discussion shifts to trivialities, try to bring it back to healthy and constructive conversation. Vulgarity, malevolence and bad mouthing should be avoided. Never laugh at people. Laugh with people. Avoid making false promises, if you can.

13. Prerequisite of a good life is living in harmony with nature

Become master of your desires. Do not be covetous. Perform your duties well. Have faith in the Divine Power. Remain conscious about how you are living your present moments. Do not harbour ill will towards any. Be in harmony with nature.

Focus on inner serenity and purposefulness in life. Do not bother about admiration coming from the external sources. Think clearly about the direction in which you are moving in your life, how are your relationships with the people around you, and how much connected do you feel with the community of humanity.

Pray God Almighty to bestow you the courage to change what you can, serenity of mind to accept what you can not, and the wisdom to know the difference. Power, money and fame are incidental and irrelevant. They are the by products of our 'karmas'. "Strive to become a man of value, not a man of success", Albert Einstein said.

14. Do not escape from playing the game of power, become a skilful player

Small children play the game of power. The ability to play power games are what discriminates between humans and animals. Humans can deceive and masquerade. They use deception as a tool. They conceal their intentions from others and try to lure people into their traps.

Children suffer greatly due to their powerlessness in a world, which is dominated by adults. Various strategies employed by children can be employed by grown up adults as well but unfortunately people get conditioned due to events in their life and thus become handicapped from playing the game of power skillfully.

As grown ups, humans should learn and practise the most useful skill of playing the power games so that one does not remain loser in the end. When our vision gets clouded due to ignorance, our likes, dislikes, prejudices, biases, fear of death, lust, anger, greed, attachment, arrogance of knowledge, wealth power or of other kinds, envy etc., we emerge losers in this world in the game of power. Machiavelli says – "Any man, who tries to be good all the time, is bound to come to ruin among the great number, who are not good."

In our life, we are required to look decent, civilized, democratic and fair. But, the game of deception is played around us all the time and we need to protect our interests. The trick lies in how one plays the power game skillfully and effectively.

Lord Krishna is an example from the famous epic the Mahabharata to learn the skill of playing power games. One is led to the conclusion that in power games, dubious means are justified for ethical ends.

For your skills of power games to work effectively, you have to keep your iron hand inside a velvet glove. Some tricks are given below.

1. If you feel that you are weak, do not fight for the sake of your honour. Choose surrender as children do. Have not you seen them weeping as a measure of last resort. But, grown up adults would not weep because in their life they get conditioned not to shed tears. Women use this weapon more frequently than men.
2. Use perfect honesty and straightforwardness as a ploy.
3. Explain that you are a naiveté.
4. No one likes to feel more stupid than you are. So, make your victims feel that they are smarter than you. Let them have a cake walk over you. Get them convinced that you would never use ulterior motives.
5. Non players in the power game are actually throwing dust in our eyes. They use this as a ploy to deceive others.
6. Master your emotions. Emotions cloud our reasoning. Anger is particularly most harmful because it clouds our reasoning. If you are trying to destroy your enemy, feign friendliness towards him rather than showing anger.
7. Distance yourself from the present and focus on what has happened in the past and what can happen in future. Imagine a problem before it emerges on the surface.
8. Past is very important to learn the lessons on what works and what does not work. But never use past to bear grudges and feelings of hatred and ill will. Learn from the mistakes, which you have made

in the past. Take a vow that I shall never repeat such and such mistakes. Write them on a paper lest you forget.

9. Deception is an important weapon. Never let your secrets out. You would be a fool in allowing your secrets out. No one would forgive you even for your sincere and honest mistakes. Humans cannot have a life free from blemishes. So, conceal your intentions and blemishes.
10. Patience is a crucial shield against setbacks-keep patience in all things. Time is a great healer. The grass is bound to grow again. By using your imagination, relationships, patience, sense of humour, it is possible to turn the situation favourable.
11. A great secret of playing the power game is what you do not do. Identify the things into which you should not allow yourself to be dragged. Find out how much does it cost you to undertake a particular course of action. If cost benefit analysis shows that you attain less than what you will have to pay particularly in terms of loss of peace of mind, then keep off.
12. Be a good student of psychology to play the power game successfully. Find out the hidden motives of people much before others can find out.
13. Never trust anyone completely including your friends and loved ones.

Birds of prey would always say that they have nothing against the lambs. In fact, they would rather say that they love lambs, nothing is tastier than a tender lamb. The same is true about the players of power game by humans.

One has to be watchful. If you try to be good all the time, you are bound to come to the ruin because great number of people around you are not good. Kautilya said 2300 years ago-"the arrow used by an archer might kill a person or fail to do so, but the strategy employed by a skilful strategist can kill even the baby in the womb."

15. Know what is within your control and what lies outside

Events and problems are either within our circle of concern or outside of it. Those, which are within our circle of concern are of two types - (a) within our circle of influence, and (b) outside our circle of influence.

If we are reactive and connive at problems, our circle of influence contracts and problems are not solved. On the contrary, if we are proactive, use our imagination, make use of our relationships or create new ones for the purpose-then our circle of influence expands and we succeed. Mahatma Gandhi used this technique to expand his area of influence over the people all over India. In almost each one of more than five lakh villages in India, one could find families committed to his ideals.

In the ultimate, life may be seen as a river whose two banks are Hari Kripa (God's Blessings) and Hari Ichha (God's Will). If events move as per our expectations, they are blessings from the God. If they move against our will, it is God's will and should be honoured and accepted. We may not have control over whims, fancies and idiosyncrasies of others. We may try changing them, but if we fail we should accept them rather than getting agitated, frustrated and accusing others. Gandhiji could not prevail over Jinnah in spite of all his charisma.

16. Take pride in your work; work intelligently to the best of your ability

People cry over what they lose, but they cry over what they gain as well. Two little teardrops were floating down the river of life. One teardrop asks the other," Who are you?" It answered," I am teardrop of a girl who lost the person she loved most." When the other tear drop raised the same question from the first one, the answer came," I am teardrop of a girl who got married to the person she loved most."

This is the way how the world works. We bemoan when we do not get what we want and we bemoan when we are able to get what we crave for.

Soloman was a king in Jerusalem. He is known for his wisdom and fulfilment in life. He amassed huge wealth-more than any one else had in Jerusalem. He concluded that his material possessions represented his vanity only and so he should go in search for wisdom. He acquired wisdom, but he found that though wisdom is desirable, but the same fate visits the fool as well. Wisdom does not offer destiny any better than is available to a fool. Wealth does not necessarily accrue to wise. Strongest man does not win always. Swiftest man does not win the race all the time. Chance plays a role in the occurrence of events. Success does not visit always those who deserve it most. A wise man should think that the river of life has two shores-one is blessings of the God (Harikripa) and the other is will of the God (Hariicha). If events occur as per your choice, it is blessings from the God, otherwise it is will of God. Both ways you should not feel any different. Take pride in your work; work intelligently to the best of your ability. This is the lesson we gain from true wisdom.

17. Spiritual progress should be the real aim in life

We commit mistakes when we lose track of true aim of life, which is spiritual progress. Give to this world the very best that you can. This is spirituality. We forget our real nature; we become lazy, revengeful and venomous. We start doing unnecessary and irrelevant things because we lose track from spirituality, which is our true nature. The wise follow the path of "saatvik" gunas, they avoid "raajasik" and "taamasik".

18. Yoga is a wholesome philisophy of life

Yoga means union -meeting of 'jivatma' with 'Paramatma'. Yoga is the path, which leads to realization of Paramatma/God/Supreme Intelligence. The word "yoke" in English and "Yoga" in Sanskrit have same meaning. The three salient characteristics of yoga are:

(a) Yoga is disciplining the mind. "Yogaschitta vritti nirodhaha" this is the opening sutra in Patanjali's "Yogasutra".

(b) Yoga is excellence in work. "Yogaha karmashu kaushalam" this is said in the Gita.

(c) Equanimity of mind is called yoga. "Samatvam yoga uchyate" this is said in the Gita.

Mind can not achieve equanimity without following ethical process which is not possible until one has purity of conscience (chitta shuddhi, shuddha antaha karan). A German proverb says : "A clean conscience is the best pillow."

It is seen that the above three characteristics of yoga comingle.

Yoga is of four types-gyan yoga, karma yoga, bhakti yoga and raj yoga. All these are interconnected among themselves. The essence of gyan yoga is oneness of all beings-pervasiveness of the supreme intelligence in the entire cosmos. (It is possible to dispel many a doubts by asking repeatedly from oneself the key question "Who am I?" and realization will emerge that your existence is beyond body and mind. The basis of spirituality can be grasped from the following: Some one says "This is a book. "Obviously, the sayer can not be the book himself. Similarly, when a human being says -"I am Mr ...., I am professor, I am a businessman, and so on, then obviously the sayer is not any one of these. The sayer is something beyond these and that is jivatma). Essence of karma yoga is doing work as an offering to God/Supreme Intelligence without craving for results. Doing the right kind of work is ordained for humans, otherwise they are not cooperating with the will of the Divine power. Work done with egoistic and selfish motives is sinful. Work is not to be done with the feeling that one is a doer himself. It is done with the idea that one is an instrument of the Supreme Intelligence. Bhakti yoga is devotion to God and is of nine types. Raj yoga is the method of meditation as a means of God realization. Raj yoga is an eight fold path comprising of yama, niyama, asana, pranayam, pratyahar, dharana, dhyan and Samadhi.

19. Think clearly

For effectiveness in life, one should inculcate the habit of clear thinking and logical argumentation. In the absence of this habit, we arrive at invalid conclusions and make wrong decisions. Sample the observation–"He is richer than me. Therefore he is better than me. "The inference drawn here is that someone is better than you because of richness. This is an incorrect conclusion. Richness alone is not the factor, which makes one better than others. The concept of being "better" has to be understood before one can declare that one is better than the other. Richness alone is not the determinant.

The habit of clear thinking comes through training and conscious efforts. In the absence of this habit; we lose purpose in life and are led up the garden path. So, beware of fallacious reasoning and faulty logic.

20. Forgive all including yourself

Remember "Each individual does the best he can under the circumstances in which he is placed. Had you been in his place, you too would have behaved likewise." This idea should come to your mind whenever you face evil doers. Suspend your judgment about them. Do not give them the power to have control over you. Let the incident go. Forgive people over and over and over. This generates inner ease and serenity. Bereft of the power of forgiving, we ourselves become powerless.

The principle of forgiving others should apply on oneself as well. No one in the world can be faultless. Faults are a part of life. But, gradual improvement should go on. One step forward, two steps backward, and then one step again forward. This is the law. Constant self renewal is the path ordained for each individual. Perfection is a chimera. Sense of perfection robs us of spontaneity, playfulness and authenticity. When we abandon perfection and allow us to do things imperfectly, we come to realize how perfect we have become. Our lives become better and more perfect when we say goodbye to perfection. Striving for perfection and faultlessness can create frustration and disappointment. By committing faults and doing something imperfectly, we gain new insights and a new way of looking at things. It is rightly said that a person would do nothing if he thought to do it until he could do it so well that no one would find fault in it. So, forgive others as well as yourself and try to do things better next time.

21. Blame no one, except attitude

When there are setbacks, disturbances, grief or humiliations, face it all with equanimity. Things look good or bad according as we see them. In themselves, they are not good or bad.

Blame no one, not even yourself. Examine your attitude. That is where the solution lies. Small minded people get into the habit of finger-pointing. They accuse others for their misfortunes. Average person blames oneself. The wise puts responsibility on attitude. He adopts positive and right attitude and works on it. So, if you are in trouble, examine your attitude. Change it. Work on it. Be an objective spectator-saakchi purusha.

You can not choose the external circumstances, but it is always in your right how you respond to it. Inculcate the habit of meeting events positively and proactively.

22. Aspire for intrinsic success, give up extrinsic yardsticks of success

Success is of two types-intrinsic and extrinsic. Intrinsic success is the definition of success in your own eyes. Extrinsic success is what the outside world considers the definition of success for you. Intrinsic success is your personal philosophy of success. Extrinsic success is based on the expectation of society from you. Unfortunately, for many people, the yardsticks of extrinsic success distorts our own intrinsic concept of success. Due to distortion caused in this manner, we become overambitious and start looking for achieving externally imposed criteria of success such as appearing on the cover page of national news paper, becoming CEO of a company and so on. Do not get trapped into achieving the standards of success imposed on you by the external world. Lasting success and happiness comes from intrinsic success.

Do not attempt to be wise in the eyes of others. But, try to be true to yourself. Family drills in you the idea to become materially successful. Academia expects that your competitive score should be high. Friends and relatives pressurize you to grab positions of power and control. Create your personal definition of success and stick to it. Live in the world on your own terms and be truthful in your own eyes. Always come back to achieving what is essential and worthy for you. Please yourself, and not others. For what is a man advantaged if he gains the whole world, and loses himself.

23. Inner peace is a symbol of life lived in wisdom

A wise man is at peace with him. Inner serenity and calmness reflects from him all the while, irrespective of the condition of life in which he is placed. If you live a higher life, you should gain self mastery such that events of the external world are not able to cause perturbation in you. Want of material acquisitions should not cause frustration and anxiety. Even spoiled state of your family should not become a cause for cursing and losing balance of mind or inner peace. Lose of any magnitude should not cause grief and insanity. When inner serenity of a higher life is achieved, you would not grant powers to others to insult you because you would simply refuse to accept the insults heaped on you by others. Actions of violence perpetrated on you may heart you physically, but your mental state remains serene and calm if you are adept in the art of living a higher life.

Individuals who live higher life are able to maintain equanimity of mind in the face of victory and defeat, gains and loses, affluence and poverty, insults and praise, pleasure and pains, well being and misfortunes, enemies and friends. Indeed, such a state belongs to those who are blessed and live a higher life.

24. Divine power manifest through us. Perform your roles well with the truest of your potential

Each individual is a messenger of the divine power. It is quite another thing that humans forget their true nature and get stuck into negative thoughts and habits, which become the cause of their agony. The will of the divine power manifests through us. Therefore, it is the duty of each individual not to act at cross purposes with the will of the divine power. Cooperate with the divine power. You are part of that cosmic design. Make full use of the resources you have for well being of all. Great results are achieved through constant endeavour. They are not created suddenly. Give to the world the best that you can.

You are unique. No one exactly like you was born, nor will it be. Remain connected with the humanity at large. Identify your duties in this world and do them with the truest of your potential. Are you performing well your duties to your family, to your neighbour, to your colleagues, to the organization you may be working in, to the society at large and to the nation? You have myriad roles to perform– parent, child, citizen, leader and the like. Perform these roles to the best you can. You have an obligation towards your parents. If they are uneducated, uncultured, hold views which are contrary to yours - these should not come in the way of your performing duties and obligations towards them. Similarly, you have obligation towards your brothers and sisters. If they treat you poorly, this should not come in the way of performing your duties towards them.

25. Calamity and opportunity are the two sides of the same coin

All opportunities, privileges and honours have a cost associated with them–without which we can not gain and possess them. There are advantages, but there are disadvantages too. Do not envy when others have the honours, privileges and opportunities, which you have been aspiring for but you did not get and others got them. Advantages turn out to be bad as well.

Without your willingness to pay the price, you can not get things in this world. When people win at something, they lose as well- they have to pay price for it. It is often advisable not to pay the price and consequently be denied the opportunity, the honors and the privileges. If the price is integrity, if the price is creativity, if the price is autonomy–and in turn you get money and status, then it is better if you opt in favor of creativity, integrity and autonomy and forego money and status.

26. All depends on how you fill the gap between stimulus and response

Wise people respond to situations in beneficial ways only. Events in themselves are neither good nor bad. They seem so in accordance with our perceptions, opinions and views about them. Rather than employing attitudes such as "This is my defeat","This is the result of my blunders,"what a wise person would do is to adopt a problem solving approach in all circumstances.

Try to put events to good use.Learn from each event so that you can modify your response in future.

In all events you can derive an opportunity. The need is to search for it. Let your imagination run wild, and you can come up with an innovative and good use of all events in life. Remain conscious that you are free from emotional upsets of fear, greed, jealousy and laziness. Examine your motives. Form good habits. Simply not doing anything does not work. This only increases risk.

You are helped by praying and meditating when other means do not work, seek divine help. With blessings from Him, all troubles dissipate.

Be a good person. But, what is the definition of a good person. A good person is one who answers prudently and consciously," What is the right thing for me to do in the present situation?"

27. Discriminate between means and ends

People get into trouble by making false assumption that wealth and status are an end in themselves. Good life is not an outcome of money and status. Good life is an outcome of living virtuous life -a life for purpose, contribution, service, duty. Wealth and status are external means for happiness. The true source of a good life is virtuous living. Elements of virtuous living are love, compassion, brotherhood, reverence for all creation, righteousness, faith in God.

Forget the good that you did to others. Forget the bad, which others did to you. What is worth remembering is that if there is no love, there will not be peace.

28. A man is known by the company he keeps

It is natural for humans to imitate the beliefs, values, habits and opinions of those they interact with in their day to day living. If you are in the company of evil doers, you too become like them and are prone to suffer from their misconduct even though you yourself are not the doer of evils with them. Fishes in a pond are killed though people are targeting a venomous snake inhabiting into it.

Spend time with people whose conduct is right. This saves you from troubles and keeps your mind serene and peaceful. Be selective in the choice of your friends, colleagues and neighbours. They all make you the kind of person which you become in your life. Search the person, whose company elevates you on to the path of righteousness and seek his friendship and counsel.

Just as we get influenced by others, similarly we influence others as well. Keep control on what your thoughts are. They will turn into words in times to come. And then these will become your deeds and thus your habits, character and ultimately your destiny will be guided by these. Watch your thoughts, words and deeds. They are the progenitor of what would come to your life later on. You can watch the happening of this rule in the affairs of the people in the society at large.

Be watchful in what you utter to the people around you -your friends, colleagues, neighbours, children and so on. Speak the words, which are pure, serene, thoughtful and elevating for others. This is essential for you to do because this is how you can elevate others on the path of right conduct. If you are not using right words in dealing with others, you are not performing your role well in life. By uttering right words with others, you become a partner with them in their spiritual progress. Be an example for others to follow. Elevate others to a higher level of consciousness. This you do when you think rightly, speak right words, do the right things yourself and thus become an example of a good person for others.

Let your thoughts, words, and deeds be in alignment with each other and lead you on to the path of righteousness.

29. You can not promote your own well being without promoting others

A self-centered life is not a life to be esteemed by any standards. If you have not cared for the interest of others, you have wasted your life. Only they live a true life who live for others. The rest are more dead than alive. We learn to operate at a higher level of consciousness, when we live for others. Our obligation in life is towards the entire human brethren, it is not restricted to people of our caste, religion, region, profession, income group etc. Learn to act like a citizen of the world. This is the meaning of true living.

30. No one can insult you without your consent

No one can hurt you until you permit him to do so. When someone abuses you, or uses harsh words against you -it is always your choice whether you accept it as an abuse or not. When someone is irritating you, it is always your way of responding which irritates you. If you do not judge events as irritating or provocative, they simply are not so. It is always you who make it provocative and irritating or otherwise.

Do not let the other person take control over you by manipulating your emotions and response. Do not react, maintain calmness and composure. Take a wider view and pull away yourself from the situation. Many a traffic events are avoided, if one could pull away or maintain calmness and equanimity of mind in the face of gravest provocation.

31. Wisdom attracts criticism

People who compromise with ideals do prosper. In turn, they condemn those who live the right way. The wise, who act the right way, should not waver for fear of condemnation. There is no substitute for right living. If it is problematic to live the right way, it is still more problematic to live the wrong way. Do not waver for fear of criticism. Decide and then stick to it. It is a shame to lose the self and gain the whole world. Do not be with the mob, be with the self.

32. Most widespread disease in the world is authoritarianism

Maslow, the father of humanist psychology, said that authoritarianism is most widespread disease in the world. It is only the self actualized person, who is able to get over authoritarian outlook.

33. Greatest sin in the world is not to use one's potential

Maslow observed as follows:

"One's only rival is one's potentialities. One's only failure is failing to live up to one's own possibilities. In this sense, every man can be a king and must, therefore, be treated like a king."

It is a sin not to use one's potential fully. The person who fails to take maximum possible interest in work, degrades himself to the level of animals. If a person does not take interest in work, nature takes away from him the capability to do the work. It is, therefore, in every body's own interest to take maximum possible interest in one's work.

34. This world is in perfect order

You are particle of the divine power. You are in Him and He is in you. This entire cosmos is the manifestation of God. He is supremely intelligent and His intelligence operates in the world. He knows all. This world is in the best possible state. Things are what they ought to be.

Have faith in the goodness and justice of the Divine power. Life is not a sequence of random events. It is an evolutionary journey that goes on and on. Have faith in Him. His will prevails in all that happens. Steer your life in harmony with the will of the Divine. When we hold such a view, we do not face frustration, resentment or confusion. Then we do not bemoan about the circumstances of life. Rather we would shun things, which are not in our control. Assume responsibility for things that are in your area of control. Get integrated with the well being of all. There is an advantage for you in all the events that take place in this world.

35. An ounce of practice is better than a pound of precept

It was on account of the knowledge of the above precept that a person refuses to participate in a seminar on self management. And, he is right.

Wisdom starts with putting principles into practice. Knowing correct principles and not acting on them is the same thing as not knowing them at all. Ideas or principles bear fruits only when they are put to practice. In themselves, they are of little relevance. A seed sprouts; gives rise to a plant, flowers, fruits etc. but this happens only after the seed is sown, fertilized and irrigated. The same is true about precepts, ideas or principles.

Therefore, learning new ideas is good but until we make use of those ideas for improving the condition, we are condemned to live in a poor condition.

An individual becomes physically weak because he flouted the principles of physical wellness. Such a person may be intellectually quiet sharp, but the power of this sharpness diminishes drastically in the face of physical weakness. Wise people learn correct principles, and then act upon them by bringing discipline in their life. Precept is useless without practice. In fact, these two may be seen as the right and left wings on which we can fly in the journey of our life in the world.

36. Stick to goals of life, do not get distracted

Suppose you are on a voyage. The ship is anchored on the shore. If you get down from the ship and take a route to some neighboring place to buy some articles or meet someone in the city, chances are that you may get back to the ship if you remain alert. Little diversions are all right. But, if you are not alert, then the ship may leave the shore and in that case you are in trouble. The same is true about life also. Once we get distracted from the goals of life, we lose our energy and effectiveness. So, it is important that goals of life are identified and one does not get distracted.

If you are old, it is all the more dangerous for you to alight from the ship and move away. Because, in this case your strength to get back to the ship is less. So, one should not be oblivious of one's limitations.

37. Goodness is reward in itself

Goodness or virtue is reward in itself. Goodness is not for showing to others that you have it. It has its own intrinsic worth because when we are good, we are in harmony with the will of the Divine power.

We need to think, say and act good in our life. That is how our character is formed and that is how we shape the destiny of our life.

38. Understand the evildoers correctly. Do not get angry with them

Never think of taking revenge against thugs and plunderers. Choose correct response against their behaviour. Take pity on them because they have chosen the wrong path. Do not mingle with them. Keep distance from them. If you decide to be in their company, your peace of mind will be lost. Their motto is "I will not live at peace with myself and I will not allow others to live at peace with themselves." So, be indifferent towards them. Do not harbour hatred, revenge or anger towards them.

39. Inculcate the habit of thinking clearly and unambiguously

Reasoning and clear thinking are indispensable instruments for progress and goodness in life. Muddled and hazy thinking create impediments to progress. Undoubtedly, reason does not provide answers to all the mysteries in life. Faith and belief have their own place in life. But, clear thinking is essential for maintaining credibility and integrity in life. If you have clear thinking, you are in a position to argue well and your stock rises in your own eyes as well as in the eyes of others. Reason helps in getting at the truth and removes doubt and suspicion. You are led nowhere through muddled and two headed thinking like the weaver in an ancient Indian fable who wanted as a boon two extra hands and one more head in order to double his yarn output but was destroyed after he had got these.

40. Project your reason well. Do not allow it to get impaired

It is said that if you protect "Dharma", then, in turn,"Dharma " will protect you. In the same way, it is also true that if you protect your reason well then it will protect you in turn. Right reasoning leads one on to the path of righteousness. Safeguard your reason. Reason is the highest faculty of human mind and it should not be allowed to get impaired.

41. Trust your own sense of moral uprightness

All of us have an intrinsic awareness about what is good and what is bad. So, abide by this instinctive awareness and do not get led away by the opinions of others about you. Have faith in yourself.

It is natural to seek admiration from others. It is natural to seek good results of our actions. A wise person gets delinked from both of these. He depends on his own moral intuition rather than those of others. Similarly, he focuses on rightness of his actions and weans away from the fruits of his actions. A wise person does not depend upon approval from others. He does not seek them. If they come, well and good. For him, the crucible lies in his own intuitions-his own sense of what is morally upright or not. He does not depend on others. He does not depend on the fruits of his actions either. His point of reference is his own inner self, enlightened state of mind and his own consciousness.

42. Look at difficulties as opportunities

Difficulties and misfortunes should not be seen as stumbling blocks to human growth and development. They give us strength of endurance, tolerance and character. Therefore, they are stepping stones to progress in life. But for them, education of life remains incomplete. They teach us to give up our haughtiness. They provide us lessons in humility. No difficulty in life is greater than human courage and will to endure. Meet the challenges of life with courage.

Our true potential is judged in our hours of trials, tribulations and difficulties. Blessed are they who gained strength through dark days in their life. A verse in Sanskrit says:

"yatha chaturbhih kanakam parichyate
nigharshan chhedan taap tadanaih
tatha chaturbhih purusham parichyate
tyagen sheelen gunen karmana

"Just as gold is tested in four ways-rubbing, piercing, heating and beating- similarly a man is tested in four ways - renunciation, behavior or manners, abilities and acts. We learn from the school of suffering and hardships. Look at the role models such as Hindu gods. Did they not face difficulties? Human role models also corroborate the same truth of how they learnt through difficulties in life.

So, put all your difficulties to good use. Think, how you can make use of difficulties as a resource in life. Remember that your manner of behaving in your days of difficulties will become a benchmark in future on how great or small you are, how true a devotee of God you are. If your equanimity was lost, if you cried, if you yelled -this means you did not have faith, you did not have courage. Do not prove to be a man with feet of clay in your hours of trials and tribulations.

Let not lust, anger, greed, attachment, arrogance or envy overtake you. When you face an attractive individual, self restraint is needed. When you face condemnation and abuse, patience is needed. Gods kept patience for thousands of years and that is how they became gods. When you face pain, your stamina is tested.

Do not let difficulties to overwhelm you. They visit to give us strength but fools fail to use them as a resource in life. That is a tragedy. Make it a habit to treat difficulties as crucibles, in which your stamina and endurance are tested. But for them, one does not reach heights in life.

Ramdhari Singh Dinkar says :

"sacha hai vipatti jab aati hai, kayar ko hi dahalati hai
surama nahin vichalit hote, chan ek nahin dhirat khote"

"It is true that when misfortunes visit, only the timid get scared.The brave do not deviate, nor do they lose their patience."

43. Develop your own moral code and keep it in focus

Develop your own moral code. Better still if it is evolved by your family after constant dialogue and discussion. Make it explicit to yourself and adhere to it. Make this as the basis of choices, which you make in your day to day living. Sample the following:

- I want to live a life of integrity and bring about change in the lives of people I live with.
- I will not sacrifice creativity, integrity and autonomy for money and status.
- Each soul is potentially divine. The goal is to manifest divinity within by controlling nature internal and external. You are child of God. Playing small does not behove you. Arise, awake and rest not till the goal is reached. Do so by following the four paths and become free. Only they live who live for others. The rest are more dead than alive. This is the whole of religion.

44. There is need for radical shift

There is need for radical shift in the way people live their lives. Each individual should learn to take full responsibility of one's life. One should become master of one's thoughts, words and deeds. He should work for the welfare and evolutionary journey of human beings. Indeed, such radical shift in the way of our living invites troubles, frustrations and failures. But joy and contentment of life lived for purpose and contribution is far greater than wasting the precious gift of life for selfish and narrow ends. Our purpose of life must be in congruence with the will of divine power.Each one of us is called upon to contribute one's mite in creating an ever abundant universe. This is the essence of Dharma. Albert Einstein says 'True religion is real living; living with all one's soul.' God is group organized and directed. Dog is disorganized group.

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15

THE PATH TO HAPPINESS AND GLORY IN LIFE

"Each of us bears the seed of life in us. By stripping ourselves of selfishness and arrogance, we will learn to respect the seed of life in all creation"

(Fida Hussain)

Changing the focus from ego-centered life to Spiritually Centered life

What is the most difficult question in life? Answers to this question would be varied depending upon the perspectives of the people who respond to it. Some would feel like asking how can I succeed? Some would ask solutions to the problems of ailment, financial bankruptcy, legal battles, and so on and so forth. Corporate manager may ask–how can I make a turnaround? A politician may ask–how to keep the elements of conflicting ideological orientations together, and likewise.

However, the question which transcends the limited boundaries of the above type is: Who am I? Where did I go from here? What happens to life after death? These are really the most difficult questions to which, honestly speaking, we do not seem to be getting perfectly satisfactory answers. The riddle of life remains unresolved.

A religious and philosophical treatise The Bhagvadgita, which is a work of 5th century B.C. and is available to us after several changes and interpolations, in the form of 700 verses, contains the following central message:

"We are not called to solve the meaning of life but to find out the deed demanded of us to work and so, by action, to master the riddle of life."

(excerpted from "Introductory Essay" in The Bhagvadgita, translated by S. Radhakrishnan).

Each one of us seeks happiness and health and glory in our own way. Now, the questions arise: Is there a wise way to pursue for all these? Is there a right or wrong way? These questions look philosophical, but, indeed, they are extremely important to all of us. Once the basics get well set in our mind, we can perform our tasks much more purposefully and with devotion.

Stephen R. Covey, author of The Seven Habits of Highly Effective People, puts the essence of life in terms of four Ls to live, to love, to learn, and to leave behind a legacy.

Good living requires maintenance of our physical body in good shape and health, and for this it is important that there is material abundance. In order to have material abundance, we need to have mastery over certain skills so that there is a means of livelihood and wealth. But, money or wealth is a means to an end, it is not an end in itself. If wealth is amassed to satisfy egoistic needs, if power is secured with a view to exercise control over others- then life gets based on cunningness or cleverness, and on wisdom. When true wisdom dawns, the purification of mind takes place and there is greater glory in life.

There is a story is Aesop's Fables, which gives us a great message for life and should provide guiding principle to everybody. This story is about a farmer and a goose. The farmer had a goose, which used to lay one golden egg everyday. The farmer became rich and started living comfortable. One day he became greedy and impatient. He thought to kill the goose so that all the eggs could be had instantly. The goose was killed. The farmer did not find any golden eggs inside. The means of one golden egg a day was gone. The farmer became poorer since a valuable asset had been lost.

We may commit similar mistakes in our life as well. In our greed for short-term gains, the longer term benefits may be sacrificed. One may become humble in a situation in which more courage should have been shown. If we fail to maintain proper balance between courage and consideration in our life, effectiveness is gone.

It is not wise to be greedy and impatient. We should not emphasise short term results (golden eggs) at the expense of long term prosperity (the goose). We should not be concerned with doing things right (efficiency) than with doing the right things (effectiveness). In his attempt to be efficient, the farmer became grossly ineffective. He destroyed his capability for getting desired results. Relationships with people should be effective, not efficient.

People seem to be aware of the roles in their life. But they feel torn between them. Their roles seem to be in constant conflict and competition. We hear complaints. We hear complaints such as:

I feel exhausted when I come back home after eight hours' work in the office. I have no time for my family though they need me very much.

I need time for physical exercise. I need time for prayer. I need time for reading. But, I do not have time.

I feel torn from all sides, because I have to play so many roles in my life. How can I possibly fill them all?

Most frequently people neglect their family roles. The solution to the problem of life lies in maintaining balance in life.

The principle of balance in life is important in the same way as we hear terms such as balance of nature, balance of trade, balance of power and well-balance of nature, balance of trade, balance of power and well-balanced diet etc. Gandhiji said, "One man cannot do right in any one department of life whilst he is occupied in doing wrong in any other department. Life is one indivisible whole".

The principle of balance in life stresses about maintaining balance between humility and courage. Humility is the mother of all virtues. The humble in spirit progress and are blessed because they willingly submit to higher powers and try to live in harmony with natural laws and universal principles. The courage, on the other hand, is the father of all virtues. We need great courage to lead our lives by correct principles and to have integrity in the moment of choice.

The need is to maintain balance in life. The principle of "balance in life" is of great importance for fringing abut health and happiness in life.

Another important concept to bear in mind is that of "perception" We look at things from our coloured glasses. As we change the glasses and wear glasses of yet another colour, we start looking at the same thing differently. To explain this point, let me narrate one of my own experiences.

Few years ago, I went to see the CEO of a big organisation along with one of my junior colleague, who had been my student in the MBA programme. My colleague had taken prior appointment for the visit and we reached at the scheduled time. I sent my visiting card and then both of us were asked to enter into the CEO's cabin. We introduced ourselves as professors from the university and explained that we came to invite him to be the chief guest in a seminar on 'Perspectives in Management Education', to which some of the distinguished trainers and managements experts were invited. The CEO reacted brusquely to our proposal and remarked that he was least interested in our affairs and also that how did we dare enter into his cabin in the absence of prior appointment. I explained that we had entered after approval. The CEO repeated that he had no interest. I explained to him the significance of the occasion and then thanked him and came out of the cabin. As I came out, my colleague said. " Sir, it was so insulting for us to be here. Left to myself, I would have told this man to learn the manners, but your presence deterred me from doing so." I reminded him of the lesson of being proactive, which I had taught him in the class. I further gave him the assignment to find out the reason, particularly in view of the fact that some of my old students were working in this organisation.

Few days later, my colleague found out the reason for the CEO's awkward behaviour. The CEO was a high ranking government officer who got married to a lady government officer few years back and had a two years old child from the marriage. This lady officer, in the earlier years of her life, was married to an army officer and had two children from that marriage. As luck would have it, the army officer was reported to have been killed in one of the skirmishes on the Indo-Pak border. The lady received the compensation and reconciled to her fate. Later she entered into a wedlock with this CEO. In reality, her husband was not killed, he was caught in an ambush and was in custody with army officials in Pakistan. Exchange of prisoners took place between the two countries. This fellow was released, he came to India and was searching for his old family and children. He could meet them all. And, now the condition before the lady was that she was torn between the two roles. None could be relinquished. This explained the mental state in which the CEO was.

Upon coming to know the raison d' etre of the CEO's behaviour, our viewpoint about it changed altogether. We could now understand it. The event had the potential of turning any one crazy. The same objective reality which looked so awkward, was now perfectly reasonable and we could only be in empathy.

The lesson emerging from the event is that nothing is good or bad, our thinking makes it so. As our perceptions change, we start looking at the same objective reality in a different manner.

An understanding of the process of perception provides a good lesson for life. Let us not expect others to view things exactly the way we do. We should expect variations.

The path to happiness in life lies through success and achievement. Success is, however, a controversial theme. Therefore, instead of discussing success, let me take up another interrelated idea of effectiveness in life.

Habits for Effectiveness

Certain habits of mind seem to be contributing towards effectiveness in life. As we practice them regularly in life and make them our second nature, more effectiveness comes. The most important ones are outlined below:

1. Remain aglow with enthusiasm.
2. Keep positive mental attitude. Be in charge of your own life. Never allow the other person to take charge of your life.
3. Discover the mission of your life.
4. Manage your time more effectively by doing first things first.
5. Develop win-win mentality.
6. Understand the viewpoint of the other person, before expecting him to understand yours.
7. Create synergy.
8. Regular practice in all areas of life.
9. Play on strengths, not on weaknesses.
10. Work with people who are capable rather than just amiable.

1. Remain Aglow with Enthusiasm

The ability to generate a joyful stance towards life on a daily basis is an essential prerequisite for effectiveness in life. There should be a genuine happiness, irrespective of our material possessions. Developing a heart that is aglow with enthusiasm towards the people we meet is of fundamental importance in life.

For long it has been believed that wellness is possible in life if we discipline ourselves to eat well and exercise regularly. But, this is not true. Until we learn to live life with joy, wellness would not come. So, the first lesson- learn to live the life with joy and happiness. This would lead to many more virtues in life.

2. Keep Positive Mental Attitude

The ability to adopt a proactive attitude towards problems, situations, circumstances, events and persons follows from adopting joyful stance in life.

Rather than becoming reactive, we should learn to be proactive and the key for doing so lies with us. Given a situation, we have the freedom to choose the response because humans are endowed with will power, sense of imagination, sense of self-awareness and a conscience of their own.

Man is endowed with the unquestionable ability to elevate life by his own conscious endeavour. M.K. Gandhi was provoked and insulted in his life on several occasions. He said that he refused to give to the other person the right to insult him. It is just a matter of developing a proactive rather than reactive attitude towards problems and situations. The key lies in our hands- whether to react or pro act. We know that behaviour is genetically determined, there are environmental factors responsible for it, but there is an energy and consciousness in us all with the help of which we can always adopt positive attitude towards problems and issues irrespective of the provocation involved.

A leading thinker of our times, Edward de Bono makes a frontal attack on the reactive thought system given by Plato, Aristotle and Socrates. He says that these three persons have given us a thought system, which is based on reaction rather than pro action. Argumentation, analysis and criticism give rise to reaction. These do not help in the generation of better ideas. Criticism and analysis would not work - laying down the ideas in parallel would work.

Reactive people become sick. Negativism and resentment causes sickness. Bad temper causes eczema, cold and gives rise to emotional disturbance. Reactive instance gives rise to hatred, hostility and blocks out energy.

Could we pay for the people we did not like or who have mistreated us? Reaction breeds unhappy thoughts, which waste our energy.

Proactive people are responsible persons; they are able to chose the response. They are not guided by moods and emotions. They learn to keep control over these. By choosing an appropriate response, they starve the problem and feed opportunities. They concentrate on what is in their control, and do not bother about what seems beyond them.

Proactive people are able to enhance their area of influence through conscious endeavour. Gandhiji did not have a melodious voice, he used to wear dentures. But, he enhanced his circle of influence so that in five lakh villages in India, in each village, he had one or two families, who were ready to die for the ideals he symbolised. His call could have mobilised crores through the length and breadth of India, but his belief in principles was so strong and he would never become reactive.

3. Discover the Mission of your Life

Decide the destination you want to go to. Be sure on what you want to achieve out of life. What values and beliefs would guide your actions. No one else can do this for you. You alone have to decide this along with your family members and then make it a cherished ideal to be pursued. Like we create constitution for the country, personal constitution could also be created whose preamble may read something like: "I want to lead a life of integrity and make difference in the lives of people."

The following lines written by Rolfe Kerr, quoted by Stephen R. Covey in his book The Seven Habits of Highly Effective People are worth reading:

Success at home first.
Seek and merit divine help.
Never compromise with honesty.
Remember the people involved.
Hear both sides before judging.
Obtain counsel of others.
Defend those who are absent.
Be sincere yet decisive.
Develop one new proficiency a year. Plan tomorrow's work today.
Hustle while you wait.
Maintain a positive attitude.
Keep a sense of humour.
Be orderly in person and in work.
Do not fear mistakes-fear only the absence of creative,
constructive, and corrective responses to those mistakes.
Facilitate the success of subordinates.
Listen twice so much as you speak.
Concentrate all abilities and efforts on the task at hand,
Not worrying about the next job or promotion.

Creation of a mission involves thinking. This creates a mental vision, which helps in the actualization of the mission. The law states that there is always a mental creation to which the physical creation follows. If you do not think you would not get it.

Ineffective people adopt values, habits and ideals, which would ultimately lead to sorrow and repentance. How bad to discover upon reaching the top that I am leaning against the wrong wall.

4. Manage your Time More Effectively by Doing First Things First

You would be able to follow this principle only if you have correctly identified the mission or purpose of your life in terms of what you want to achieve. The most important parts of the mission statement would be: exercise, meditation, development of proficiency, relationships with the people, recognition of new opportunities, recreation etc.

However, people, who are ineffective in their life, would not be able to devote time for these high priority activities of life. The life of ineffective people goes in fire fighting exercise. They are all the time busy in meeting dead-lines, caring for pressing problems and crisis situations. These activities are important, and also urgent in nature and, therefore, they are taken care of on a priority basis.

When a person gets stuck up in caring for routine activities only, imbalance sets into life. The result is that there is lack of vision, perspective, balance, discipline and control in life. After a large part of one's life has been used up in these activities, one gets panicky.

The result of ignoring the high leverage activities is stress burnout and stress related problems in life.

Using time in important and urgent activities is cunningness or cleverness. On the other hand using one's time in high leverage activities (which are important but not urgent in nature) is a real wisdom.

Important and urgent activities of life do not terminate ever in life. One has been done, and the other follows. The whole life goes like this. The result is that one remains ineffective in life.

5. Develop Win/Win Mentality

Interdependence is a greater virtue than independence. We need to work together for mutual advantage. In families, in business, in partnerships- we need to work together to the advantage of each one involved in the endeavour. The result of the co-operative efforts is greater than the result of working separately in a large number of situations. When we approach a problem with the belief that everyone benefits from the deal, we operate on win/ win mentality.

In order for the win/win mentality to prevail in any situation, we need the following:

(A) Faith in each other and lack of duplicity.

(B) Balance between courage and consideration, or the ability to confront courageously.

(C) Abundance mentality, or the feeling that there is enough for everybody.

When we deal with each other on the basis of above, win/win mentality develops.

The other paradigms of human interaction are win/lose, lose/win, and lose/lose. Win/lose is based on "I am ok, you are ok" position as described in transactional analysis. Lose/win is "I am not ok, you are ok" position of life. Win/lose is preferable to lose/win, because lose/win mentality means that there are no demands, expectations or visions and one gets intimidated by others.

People who use lose/win, conceal their feelings and emotions and they are known to suffer from illness of respiratory, nervous and circulatory problems. People, who suppress their emotions, express excessive anger or resentment on minor provocations. Lose/win is an unhealthy response compared to which the win/lose is better. Lose/lose is like going in for a war, in which each party is bound to lose in the end.

People get scripted into win/lose mentality due to the following reasons:

(i) Parents teach us that if I perform better than my brother, I would be loved more.

(ii) Academic world given grades such as A.B.C. etc. No recognition is given to intrinsic value. Everyone is extrinsically defined.

(iii) Systems reward competition and not co-operation.

(iv) Events of athletic, debates, competitions are all based on win/lose mentality.

(v) Law is based on adversarial concept, in none of the law cases both parties are declared victorious.

But the question arises, should we compete against spouse, children, co-workers, neighbours and friends.

The reality of life is that if two good people meet, they create three pathways. If one person is good and the other bad and they meet, then there is just one path way- the path of destruction or lose/lose mentality, or the mentality of war.

6. Understand the Viewpoint of the other Persons Before Expecting them to Understand Yours

Everyone feels pleased upon knowing that the other person understands him. Empathy has a great therapeutic value because it gives a psychological satisfaction.

When we communicate with the other person deeply and establish rapport- the chances brighten up that collaborative endeavour would commence. We need to understand the person fully in order to lower the differences and build win/win relationship. A doctor would diagnose before prescribing a medicine, a salesman would try to understand the needs of the prospective customer. In the same manner, we need to diagnose the problem of human relationships so as to be able to build the bridge of understanding. To be able to succeed in this, we are required to communicate at the deeper level. Credibility problems would quite often arise because of the difference in perception. If we could understand this basic principle, there are high chances that we can salvage the relationship from becoming worst.

Once people are understood, differences can be lowered.

8. Create Synergy

Synergy is the habit of co-operation and team work. Even if there are differences of opinion, we can still search a third option if there is respect for each other, there is mentality of abundance, and we are able to empathize. There is always a way out a synergistic way of moving towards win/win deals.

9. Work with People who are Capable Rather than just Amiable

We thrive on our skills. Material abundance cannot come until we acquire skills. For this we need to be in the company of people who are truly competent so that we can master the skills required for resolving complex problems. Even if such people are not amiable we should still learn to work with them.

10. Play on Strengths, Not on Weaknesses

This principle has been explained in details in chapter two.

These ten principles are like the law of the harvest. We reap as we sow. We will enjoy a successful harvest if we cultivate these ten habits of effectiveness and live in accordance with the underlying principles. The key to attaining quality life is to focus on principles. We must realise that we do not control anything, our principles do. There is no substitute for right principles in life.

It is said that if we can blend the best in the West and the best in the East, nobody can challenge the super-excellence of that product. Now, "Spirituality" is the area in which Indian genius has made great contribution.

The belief that I am not the body, I am not the mind, I am a part of the divine power that pervades that entire cosmos lies at the root of the thought of spirituality in India. That spirit inside us is pure and potential. However, we find problems in the area of behaviour because the minds of the people have been polluted by the enviournment. But for this, each soul would behave in harmony and unity. Once this fact is understood, we have explanation for all the obnoxious behaviours. Awakening of spirituality is the best thing that can happen to a human being.

Success and Spirituality

Success means continued happiness. It also means the ability to achieve the goals. For most people the pursuit of material abundance becomes the sole criterion of success in life.

However, the reality is that material abundance is a means to an end. Material abundance brings comforts in life. But, if we pursue for material abundance without due regard to other aspects of life, we are bound to meet failure in the end. This point was at the centre of what has been discussed earlier.

Apart from material abundance, we need the following as well:

- Healthy body
- Healthy mind
- Emotional maturity
- Good relationships with the people around us
- Peace of mind
- High level of enthusiasm and energy
- A sense of being well.

But, true success comes, and all the things stated above become a reality, when we start seeing the miraculous power of divinity all around us. When one sees the play of the divine power in the flying of the bird, the blossoming of the flower, the smile of the child, the sight of sun, moon, and the galaxy- it is then only that the true success comes. Mencius says "The great man is he who does not lose his child-heart." Until we are able to realise in ourselves the grace of the divine power, true happiness would simply evade us.

Basic principles of spirituality are given below:

(1) All the Beings are Manifestations of the Divinity

All around us we see an infinite diversity in life. There are plants, mountains, animals, birds and humans. What is common in them all is that it is through them that the divine power manifests itself. They are all parts of the pure consciousness. They are all created from the same source of energy.

When one realises the true nature of oneself, the feat is gone and there is no desire to control others. When the true nature of consciousness is understood, we look inwards whenever there is a problem in life.

Because we realise that it is the same consciousness everwhere, we get rid of the ego, we do not consider ourselves to be superior or inferior. We are just manifestations of the divine power and have been created for a purpose. In that situation, one does not feel proud that one has superior intellect, more money, more power, or the title of CEO of a company, or President of a country etc. the ego vanishes in an enlightened soul. For realising the truthfulness of this principle, the following practices are recommended:

(a) Prayer and meditation

(b) Being in communion with the nature

(c) Maintain silence for certain periods

(d) Keeping fasts

(e) Pilgrimage

(f) Meeting saintly persons.

Stillness of mind is necessary for realising the true nature of the self. When the mind is in a state of turbulence and there is uneasiness in life, we are not above to see clearly and realise the true nature of the self.

When we are able to realise the true nature of our being by practising the above, then people, situations and circumstances become favourable to us. People get magnetized towards us. The sense of insecurity, fear and guilt is gone when the habit of self-referral is inculcated.

2. If you Do Not Give, You Would Not Get

The universe operates on the principle of exchange, give and take. Giving and receiving are part of it. If we do not give what we seek to get from others, then we cannot get it also. If we want love, affection, appreciation, joy, happiness, help, compassion from others, we should learn to give it to others. Whenever a visit is made to somebody's place, one should carry a gift of one kind or the other. Give a flower, a book or a gift of some kind. If material objects cannot be given for want of money, one can wish for the health and happiness of the other person. As we wish well for others, we would get it in return as well. On the other hand, if we create scarcity by neither giving nor receiving from other, then the universe is deprived of abundance. The more you give, the more you get.

However, giving should be done without the intention of getting it back. This is very important, because if giving is done with greed and desire to get back, it is not giving in true sense of the term. If you want to have material abundance, help others to gain material abundance.

3. The Law of "Karma"

Cause and effect relationship is central to the philosophy of most religions. Lord Rama is said to have killed Bali by using deceitful means. In the next incarnation in the form of Lord Krishna, the killing is done by one who was none other than Bali. This belief engenders an outlook for doing good to others. Our actions affect the entire cosmos.

One's "Karmas" leave physiological as well as psychological impact on us. The physical body is affected, and also our psyche. In fact, the two interact very well. The interpretation given by the psychologist is that the more guilt feelings we have in us, the more damage is done to us. Those who do the act without having a feeling of guilt, they escape the wrath of nature.

Interpretation of our "Karmas" from a purely metaphysical viewpoint is that if a bad practice (e.g. smoking) is resorted to and continued for a limited period only then it give rise to ailments, which can easily be cured. However, if this practice is continued still longer, an incurable disease like cancer is created. If we continue to do the bad repeatedly, it gives rise to formidable problems.

Our actions affect the cosmos. In India, those who could not protect frontiers against foreign invasions and gave in without resistance, might have got material abundance in their own times, but the impact of the surrender has been borne by all who were born in this sub-continent over a time span of a millennia. Right to decide for themselves was snatched away from them by the people, who came from other places. So, the impact of the "Karmas" of one generation had to be borne by their own future generations.

Spiritual interpretation of "Karmas" is that every action of each one of us generates a force of energy in the cosmos that comes to us in the life kind. What we sow is what we reap. If we make a conscious choice of actions, which would bring happiness, success and joy in the life of others, then these same would happen to us as well.

In our life, we keep on operating on our "Karmas" consciously and unconsciously. Both of these affect us and, in return, the entire universe. Now, the question arises how can we make choice of our actions. M.K. Gandhi gave a talisman on this: "Whenever in doubt, think in terms of the impact of your action on the poorest of the poor." This is a formula, which helps us in choosing our actions. Will my actions bring happiness, joy and success to other? If the answer is yes, I must do it. Actions, which bring misery and unhappiness, should not be done.

This is very simple to practise. The voice of the self, the inner voice guides us to make a choice befitting the situation. "Balance in Life" principle also guides us in the choice of the action. The message of the conscience is conveyed by our body. If the body sends a signal of discomfort, the choice is not likely to be a right one. Only the heart knows the correct answer, "Karmas" decide our fate moment by moment.

The principle of "Karma" states that we have to pay for all our deeds. So, if you are facing discomfort at the present moment, it is the influence of the past "Karmas" and it is, indeed, repayment of the debt we created in the past by our "Karmas." The accounting system of the cosmos is a perfect one.

If you are suffering at the moment, rejoice that you are paying the debt. You are getting relief from the bad debts of the past. So, it is an opportunity rather than the calamity.

4. Learning to Live the Nature's way

Nature operates on the principle of effortlessness, ease and abandon, carefree-ness. Grass does not try to grow, sun shines intrinsically, birds fly with ease, earth revolves with great speed in an intrinsic manner. There is no resistance. There is rhythm, and abandoned freedom.

When we struggle for power, amass wealth for ego satisfaction, want to control others for the satisfaction of our ego, we do not operate in a natural way. Nature's way is the best way upon which we should base our behaviour.

If we opt of the nature's way then things are allowed to happen in a natural way. When the right time comes, your desires would fructify. There should be carefree-ness in our conduct.

Energy should not be wasted for the sake of the ego.

Accept the things as they are. There is no right, wrong, good, bad. They are all a part of the cosmic design. So, accept situations, circumstances, events, persons as they are.

But, learn to assume responsibility for your actions. Do not abandon your role. The past is history, the future is mystery and the present is a "present" or gift. Make use of the present moments to the full.

Also, do not defend your own point of view. This is wasting energy, and is against the rhythmic law of nature. Do not try to persuade others about your own point of view. Also, remain open to all kinds of ideas and views.

5. We Become What We Think Most of the Time

Psychologists consider this statement to be the greatest secret in the world. We become what we continue to think in our life. Our expectations from life, our thinking on what kind of a person one wants to become contributes in shaping our life.

Human and plant life are each made of the same elements – carbon, hydrogen, oxygen, nitrogen etc. There is constant interchange of carbon and oxygen between plant life and humans. The real difference between the plant life and human life is in terms of the content of information and energy. Humans have higher level of information and energy. They are endowed with independent will power, power of imagination, consciousness and a sense of self-awareness. Humans have a for more developed nervous system. Humans become aware that they are growing old, they live for so many years. This awareness is not present in animals.

Humans can change their level of energy and information through conscious endeavour. So, whatever we concentrate upon becomes the reality and also, whatever we keep ourselves away from becomes weak and fades away.

So, keep a list of the important expectations you have from your life. Review them. Make these expectations well established in your mind. But, do not forget to surrender these expectations in the hands of the divine power. When your source of strength is that infinite energy, there is infinite potentiality for the manifestation of the cherished intentions.

7. The Principle of Detached Involvement

Desires and intentions are important. But, there should be no rigid adherence to the fruits of the actions. Fruits (results) would follow in a natural way as per the cosmic design.

Frustration takes us over when our expectations and desires do no fructify. While all efforts be made for achieving the goals, if the results do not seem to be coming, frustration should not follow.

By detaching ourselves from the fruits of our actions, we surrender ourselves before the divine power that regulates this entire universe. Attachment with the outcome of our actions causes stress and heart attacks follow our immune system becomes vulnerable.

The raison d'etre of attachment with the fruits of our actions is a sense of insecurity and fear. But once we have faith in the power of the self, that insecurity and fear is gone and consequently the attachment also vanishes. Detached involvement brings real joy and happiness in life.

Money does not give happiness, joy and security. It can give comfort. The real security comes when we develop true faith in the power of the self, which is a part of the divinity.

7. The Purpose of Life is to Help and Serve, and Leave Behind a Legacy

The divine power has set a role for every being in the cosmos. Each one of us is endowed with special talents of our own, which should be utilised for enhancing human happiness. Inaction should not overtake us. We pray the Almighty through our actions alone. Excellence in our actions automatically follows when the source of energy is the divine power. The ultimate goal of life is – how can I serve? How can I help?

So, do not ask "What is in it for me?" This is an ego centered question. Ask always, "What is the role that I can play? How can I help?" in improving the situation? Herein lies the key to becoming Dharmic.

In this world, we are called upon to discover our true nature of divinity, we are also called upon to discover our own unique talents, and then to use them for the greater glory of human life.

One worthy question to ask for is: If all the wealth of this world is given to you, would you still continue to do the work which you are dong at the present moment. If your answer to this questions is "Yes", then it means you are on the path of Dharma and have discovered the true nature of the self. This is the message of Vedanta, the perennial philosophy from India.

Summary

Searching the divinity within us, discovering the special talents, and then utilising them for the greater good is the essence of life. When this realization comes, our strength goes up manifold.

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PERSONALITY

"A successful person is one who is well organised, who has purpose in life, who has self-control, who has direction and love in the heart."

Concept of Personality

The word "Personality" is derived from the Latin word "Persona" which means "mask". The term personality cannot the aggregate of traits and behaviours which characterise an individual. According to Woodworth, personality is the "quality of the individual's total behaviour". As people mature, they assume set patterns of behaviour, their responses to various stimuli become conditioned. The sum total of these habit patterns as perceived by others is known as the personality of the individual. The aggregate of habits constitute the personality. Personality = habit 1, habit 2, habit 3, habit ....

Quite often people are recognised by their habit patterns and accordingly they are named as pleasant, abrasive, aggressive, sensitive, fearful personality etc. Based on our knowledge of the kind of personality that one is, we can expect and predict certain kinds of behaviours from that person.

Significance of Personality

Pleasant personality is an invaluable possession of a person. It is as important a factor for success in life as intelligence, scholastic excellence, physical prowess, money etc. In today's world our success depends more and more on how well we can interact with people around us. Peace and progress in family life depends on how well one deals with family members. Organisational life is full of interactions with customers, subordinates, colleagues, boss, government officials etc. A pleasant and agreeable personality is capable of creating a congenial rather than a troublesome environment. It is the personality that places an individual in the position of either a leader or a follower.

Today's business is not restricted within the narrow confines of a city or regions. It is moving fast towards globalization. One has to interact with people coming from far distant places. The way one welcomes and talks, makes a world of difference and contributes immensely towards success or failure. Organisations prefer to employ and promote people who are good in the art of human interaction. They are on the lookout for people who are intelligent, have skills necessary for the job, and have desirable personality characteristics as well. Reaching the top of the business ladder is not possible simple by having intellect or better quality of work. Personality plays a crucial role in reaching the top. Researches reveal the students who achieve top grades in the University examinations are for less likely to remain ahead of others in their subsequent career as well. Social skills play too significant a role in shaping the destiny of an individual.

People are realizing the significance of personality and today there is an increased awareness about improving personality. Adolescents are more conscious about improving their personality traits. Many a business school and professional institution evaluate personality characteristics of candidates before granting admissions. The Institute of Chartered Financial Analysis of India considers "Personality Test" as an integral part of the admissions procedure for all the educational programmes and evaluates the strengths of the personality of the candidates with reference to the following ten characteristics: Activity Orientations, Sociability, Risk Taking, Responsibility, Self-esteem, Happiness, Autonomy, Aggressiveness, Assertiveness and Achievement Orientation. Magazines which help candidates in preparing for competitive examinations almost invariably contain articles and features on themes related to personality improvement.

Changing Personality

Psychologists believe that the basic structure of human personality is created quite early in life. The first seven or eight pears are extremely important. It is during these years that the typical behavioural patterns are formed and get firmly established in human psyche. It is quite difficult to change these behavioural patterns at a subsequent stage in life. As people get older it becomes more difficult to bring about a change in behaviour. Hersey and Blanchard explain these phenomenon with the help of an illustration "Putting one new input, a drop of red colouring, into a half pint bottle of clear liquid may be enough to change drastically the appearance of the total contents. Adding the same input, a drop of red colouring to a gallon jug may make little, if any, noticeable change in its appearance to others". This example illustrates the relationship between the amount of past experience and effect of any one new experience.

The behaviour of older people can also be changed. However to be able to succeed, one is required to be created to be able to bring about the necessary change.

Causes of Personality

No two individuals behave in an identical manner. In fact, each individual is unique in himself. Each person thinks and acts in his own individual and characteristic manner. Even twins are not found to be behaving identically. Scientists claim that no two individuals can have identical personalities.

What is it that shapes human personality? How is it that people start behaving the way they behave? These questions have not yet been answered to the fullest satisfaction of an inquisitive mind. Are personality characteristics conditioned by the history of species, heredity, culture, psychological and physical make up, childhood upbringing, past experiences etc?

Basic determinants of human personality seem to be as follows:

1. Heredity
2. Childhood upbringing
3. Neighbourhood and Society
4. Education and Training
5. Day to day experiences of life.

Personality of an individual may be assumed to be in a process of constant change and renewal. As one gathers more and more experiences in life, personality undergoes a change. However, basic structure remains almost unalterable. Factors 1 and 2 given above are constant and given for an individual. One can do nothing to alter them. However, an awareness about their role in the shaping of human personality can enable a person to know his own limitations and strengths. One can also make efforts to get over the inadequacies and weaknesses inherited from the initial years of life. How far one succeeds in this venture remains an area of darkness and doubt.

Personality of an individual is an outcome of the interaction between heredity and environment. Heredity provides the basic structure (or seed) of human personality whereas the environment provides the necessary support (soil, water and fertilizer) for the growth and development of human personality. A child reared under harsh circumstances may turn out to be ambitious over-achiever whereas another one becomes sullen, depressed and inactive. Psychologist Gordon Allport says "The same fire that melts the butter hardens the egg."

According to recent researches, certain traits or temperaments such as aggressiveness, shyness, impulsiveness and social dominance are genetically controlled.

The nervous system of some children may be such that it gets more easily aroused and hence the individual develops a character of shyness.

Studies have been carried out on identical twins who were reared in extremely divergent environmental conditions. These studies reveal that genes play enormous role in the shaping of personality, environment on the other hand does play a significant role. Tastes of identical twins in regard to politics, jewellery, clothes etc. were found to be identical.

There are 46 chromosomes in a newly formed cell, which develops into a human being. Each chromosome carries approximately 30,000 genes or behavioural traits. Scheinfeld has estimated that the probability that this hereditary endowment is duplicated is 1 in 300,000,000,000,000.

Healthy Personality

People with healthy personality are imbued with a sense of inner harmony. They are at peace with themselves and, consequently, are at peace with people around them. Essence of a healthy personality lies in developing an image of self, which an individual can accept and live with. Absence of negative feelings such as guilt, anxiety, hostility, fear, frustration, envy, back-biting are hall marks of a balanced and well-adjusted personality. A person who is perennially dissatisfied with his achievements and role in life is bound to develop a sick personality.

Psychologists consider the following as criteria for judging whether one has a healthy personality or not:

(a) A healthy individual behaves in a manner which is congruent with the norms of behaviour prescribed or acceptable within the society in which he moves.

(b) A healthy individual feels satisfied with the roles he plays in life.

Increasing Number of Sick Personalities in our Society

The number of sick people in Indian society seems to be on the increase. Newspaper reports are full of accounts of abnormal behaviour. Sample the following incidents reported in the press recently:

1. Things were never really good between father and son. Harsh words, however, usually stopped just short of fisticuffs. One night, father (55) had a particularly insistent cough. His son (25) lost his cool and started abusing his father with a volley of obscenities. Father got up and went into the next room, took out his revolver and shot his son. The first bullet just nicked him. The second killed him.
2. A mother poisons her three children and then tries to kill herself after her husband criticizes for cooking.
3. A man kills his brother who does not lend him money for study.
4. A hungry young man murders his neighbour because he did not part with half of the egg he was eating.
5. A woman aborts her pregnant sister-in-law's baby by kicking her in the stomach during an argument. The birth of another child would have strengthened the sister-in-law's case for another bed-room in the joint family house.

Following are some of the important factors responsible for decrease in the number of balanced and healthy personalities in Indian society. These lead to occurrence of cases quoted above:

Pressures of modern life.

Changes in the pattern of family life from joint family to nuclear family.

Lack of positive ideological orientation in the educational system.

Poverty, Illiteracy, Ignorance, Overpopulation.

Loss of credibility in law enforcing agencies.

Consumerism.

Corruption.

Unemployment and pressures for achievement.

Loss of faith in religion.

Coverage of crime and anti-social behaviour in the mass media.

Low standards of ethics and morality in politics and administration.

Increased used of cash, crime and criminals in elections.

- Increased use of drugs, narcotics, alcohol etc.
- Increased desired for popularity and social recognition.
- Conflicts based on caste and religion.
- Unhygienic and poor living conditions.
- Poor commuting facilities.

Traits of a Healthy Personality

Important characteristic behaviours of a healthy human personality are discussed below:

1. Realistic, Positive and Optimistic Outlook

A healthy individual accepts himself as he is, not as he would like to become. He makes a realistic assessment of his limitations, background, environment etc. and does not engage in fantasy or day dreaming. He does not blame either himself or the environment for the problems he faces today. This does not mean that a healthy person develops defeatist mentality. He strives constantly in order to achieve the goals of life.

Apart from being a realist, healthy individual takes a constructive stand and abides by the laws framed by the society. He makes out in his mind that it is better to remain a law abiding citizen, rather than violating the law and inviting disapproval or punishment from society.

2. Respect for the Feelings of Others

A sick personality indulges in bragging and boasting in order to establish his superiority over others. As opposed to this, a healthy personality adopts the life position "I am OK, You are OK". He respects himself as well as others. He considers each one to be worthy according as the nature and nurture have made them to be. He expresses confidence in himself as well as trust and confidence in the other person he deals with. His behaviour is based on the concept of equality and respect for the individual.

3. Assumption of Responsibility

A well-adjusted personality is willing to assume challenges and responsibilities. Once he has taken it upon himself to carry out a job he takes care to perform it to the best of his ability. He would not evade the responsibility and would be willing to accept the blame also for any of his mistakes. He says that he would return the borrowed book on a certain date, he would do so without fail. A healthy personality seldom breaks the promises that he makes; such a person gains the reputation of being a reliable and dependable friend or employee. We come across so many people who violate this fundamental characteristic of healthy personality.

4. Independence

A healthy individual has deep faith in his own abilities. He makes his own decisions rather than allowing others to take decisions. Once he is convinced about the correctness of his stand, he is not ashamed of going against the wishes of the group nor does he care for being criticized and ridiculed by others. However, over-conformance or non-conformance to the wishes of the group may be a sign of an unhealthy personality. A healthy personality pursues reasonable amount of conformance with the wishes of the group.

5. Control Over Feelings and Emotions

Reasonable expression of feelings of warmth, anger, sadness or fear is desirable for effectiveness in human relations. However, an emotional outburst of feelings of anger is an undesirable trait. A healthy personality must be able to meet despair and frustration without taking recourse to abuse, destructions, or violence. According to Lawton, "He is able to show his anger directly when injured and to act in defence – of his rights, with both indignation and action appropriate in kind and amount to the injury. He is able to show his affection directly and to give evidence of it in acts that are fitting in amount and kind to its extent. He can endure pain, especially emotional pain and frustration, whenever it is not in his power to alter the cause".

6. Realistic Goal Setting and Result Orientation

A well-adjusted person sets realistic goals whereas a poorly adjusted person aspires for achieving unrealistic goals and consequently meets frustration. When a well-adjusted person meets failures in life, he analyses causes and if desirable, changes his course of action based on realistic assessment of the situation. Occasional setbacks, however, do not deter him from his chosen path.

Happiness and a Well Adjusted Personality

A well-adjusted person remains in a state of happiness. He achieves a reasonable level of self-satisfaction. The three essential elements for gaining happiness in life are:

(a) Accomplishments

A happy person has accomplishments to his credit so that he can feel proud about them. Accomplishments generate a sense of worthwhileness and self-esteem.

(b) Recognition from Social Groups

Approval and recognition by social groups has been found to be associated with happiness. Ralph Waldo Emerson writes in his classic work Unlimited Power "To laugh often and much, to win the respect of intelligent people and the affection of children, to earn the appreciation of honest critics and endure the betrayal of false friends, to appreciate beauty, to find the best in others, to leave the world a bit better, whether by a healthy child, a garden patch or a redeemed social condition, to know even one life has breathed easier because you have lived. This is to have succeeded."

(c) Affection from others

To be genuinely liked and loved by dear ones has been found to contribute towards happiness. It is soothing to learn that there is someone who cares for you.

Accomplishments, recognition from the society and affection from dear ones are three prime contributors towards happiness. However, if a person raises his level of expectations in regards to these three over and above a realistic level, then one is bound to invite misery in life. Our abilities and willingness to work puts a limitation on the extent to which we can achieve these. Once we get less than what we had expected for, we feel frustrated and unhappy. A balanced personality does not allow his expectations to go far beyond realistic levels. He understands his limitations and maintains a positive and optimistic outlook even in the face of heavy odds. As was pointed out earlier, he maintains "inner harmony. According to the Geeta, "When a man completely casts off all the desires of the mind, his self finding satisfaction in itself alone, then he is called a man of steady wisdom. He, who is not perturbed by adversity, who does not long for happiness, who is free from attachment, fear and wrath, is called a man of steady wisdom. He, who is not attached to anything, who neither rejoices nor is vexed, when he obtains good or evil his wisdom is firmly fixed."

In verse 70 of chapter 2, the Geeta says, "Not the desirer of desires attains peace, but he into whom all desires enter as the waters enter into the ocean, which is full to the brim and grounded in stillness."

Verse 19 and 20 of Chapter 4 of the Geeta further says "He, whose undertakings are all free from desires and self-will, and whose works are consumed in the fire of Knowledge, he, by the wise, is called a sage. Giving up attachment to the fruit of action, ever content, and dependent on none, though engaged in work, he does not work at all."

Age and Health of Personality

Lack of physical well-being creates distortions in human personality. It is said that a healthy mind lives in a healthy body. Upon reaching old age, the same person, who was a well- balanced personality earlier in his life, starts behaving in a grotesque manner. The person suffering from physical sickness develops distorted vision about himself and others. He loses in terms of self-acceptance, self-confidence and self-esteem.

In general, a person maintains a balanced personality in earlier years of life. As a baby or a child, all the wishes are granted. Affection comes from all sides. A person maintains good adjustment and happiness.

People quite often go through a period of crisis while they are in the middle age. Financial and other problems arise at this age. One also discovers that a large part of life, which was full of health, exuberance and vivacity is over. However, much remains unachieved in life. Now, there seems to be little hope to achieve them. Grown up children might create problems in more than one way. There career prospects may not be as bright as one had been anticipating for so long. All this creates a state of helplessness and disappointment and leads to development of an unbalanced personality.

The thing of great significance in this world is how one fills the gap between stimulus and response. Fortunately, each one of us has the power to choose the response - only if we could make good use of our sense of awareness, imagination, will-power and conscience. It is within the power of each individual to choose a constructive and healthy path in a given situation.

Self-acceptance is the key to good mental health. One should learn to live with the realities of life rather than creating a world of fantasy. Self-rejection holds no answer to problems of life. It would finally lead to ruination of health, loss of happiness and further deterioration in life.

Suitable restructuring of the mental thought process lies at the base of all that the psychologists suggest to help people cope with the problem of mental maladjustment. Remember the following jingle given by Gen. Alfred M. Gruenther:

Sometime, when you are feeling important, sometime, when your ego is in bloom, sometime when you take it for granted, you are the best qualified in the room. Sometime when you feel that your going would leave an unfillable hole, just follow this simple instruction, and see how it humbles your soul. Take a bucket and fill it with water, put your hand in it up to the wrist, pull it out, and the hole that's remaining, is a measure of how you will be missed. You may splash all you please when you enter, you can stir up the water galore, but stop, and you will please when you enter, you can stir up the galore, but stop, and you will find in a minute that it looks quite that same as before. The moral in this quaint example is do just the best that you can. Be proud of yourself, but remember, there is no in dispensable man.

Sick Personalities

A sick personality is not at ease with himself and loses inner harmony of life. A person, who is in the habit of creating problems of social adjustment with the persons he comes in touch with, is known as a sick personality. A layman calls such a person as "neurotic", "psychotic", "disturbed" or "disordered" etc.

Just as people suffer from physical sickness, similarly psychological or personality sickness can also take place. Diagnosis of physical sickness is easier compared to that of personality sickness. This is so because the tools for diagnosis of physical sickness have reached a higher stage of perfection compared to those for the diagnosis of mental sickness. This is in spite of the fact that mental sickness is not in any way less prevalent than physical sickness.

It is difficult to identify sickness in human personality. The person, who has professional expertise to do this job, is known as gerontologist. He is trained to recognize the patterns of behaviour, which are indicative of health in human personality. He observes an individual's behaviour in the light of these standards of behaviour and indicates whether the person suffers from mental sickness or not. A layman is not competent to do this job with success. This is so because a behavioural pattern, which looks to be normal to a layman, may hide within it the symptoms of a mentally disturbed person. People are able to camouflage their behaviour with a view to give an impression to others as if they are perfectly normal. As a person can hide his mental sickness as well. True pattern of behaviour becomes clear when behaviour is observed over a longer period of time. When a person is under stressful condition, his true character is brought into the open. A person may behave normally in an altruistic manner. Truly speaking he may be an extremely ego-centric and selfcantered person. In a stressful condition, his true character may be bared. Personologist is trained to do this job successfully.

A lay person is handicapped in several ways for diagnosing sickness in human personality. He may harbour feelings of ill will or envy against the person whose behaviour he is analyzing and hence he may misjudge. A highly creative person would behave in a different manner than a normal person does. This is so because a creative person is insightful and innovative in thinking and hence behaves in a manner which looks abnormal to a layman. A trained psychologist would commit fewer errors of misjudgments.

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TRANSACTIONAL ANALYSIS

"*Trust is the single most important factor in both personal and professional relationships.*"

"*Passion and prejudice groom the world only under the name of reason.*"

**John Wesley*

I

Eric Berne (1964) developed a theory of human personality known as "Transactional Analysis" (T.A.). This theory provides significant insights into the nature of human behaviour and has been used effectively for improving the manners and etiquettes of people. The theory is simple to understand and one can practice it in day-to-day life for bringing about effectiveness in human relations. The theory applies well in the home, in the organisation, or any social setting. In this chapter we examine the basic principles of this theory and their application for bringing about managerial effectiveness.

The theory postulates that there are three behavioural programmes in the brains of humans and they respond at a time to a situation or event in life from any one of these three states of nature or ego. The stimulus-response (S-R) relationship appears as follows:

Stimulus → Energy (Psychic and Biological) → Ego → Behaviour

As one comes across a situation or event (stimulus) in life, energy inside us gets activated. The energy is of two types-biological and psychic. The former leads to physiological movements and the latter sets into motion our process of thinking. Energy activates either of the three behavioural programmes (or ego states) and our behaviour at a time comes from any one of the three ego states, which are known in T.A. parlance as Parent, Adult and Child. These terms have a psychological connotation and should not be confused with the meaning given to them in our every day life. Change from one ego state to another keeps on taking place all through our life and behaviour depends upon the ego state from which we respond. Just as heart pulsation continues till there is life, similarly the flow of energy from one ego state to another is a continual life long process.

It is interesting to examine the basic structure of each one of these three behavioural programmes, how they are formed and what are their behavioural characteristics?

The three behavioural programmes or ego states are:

1. Parent
2. Adult
3. Child

Parent Ego State

This behavioural programme is known as a taught concept of life and relates to the behaviour, which is oriented towards others. The programme is developed in early childhood when the child tries to emulate the behaviour of parents or parent figures such as grand-father, grand-mother, aunt etc., or in the modern day world even the T.V. could become a parent figure. Basic structure of this ego state gets formed primarily during the first five years in the life of the child. Subsequent changes in the structure of the ego state are rather slow.

The child has an innate desire to emulate the behaviour of parents. It has the curiosity and the ability to learn fast. Child considers the father figure to be his model and copies behaviour from him.

Most of us must have observed the little child wearing oversized clothes of the parents, and making the exclamation "See, now I have become papa". Child tries to put his small sized feet into the shoes of the father hoping that hey perfectly fit into his feet. The desire to become as big as father lies at the base of the development of the Parent Ego state. As the child grows, it imitates the behaviour of parent figures and acts accordingly. Even subtle forms of behaviour are copied. Father did not leave a morsel of food in the plate and child picks it up as a message to be followed. Father becomes critical, evaluative and domineering and the child too starts behaving in a similar manner. Child is made to touch the feet of elders and this becomes child's usual behaviour in later years of life.

Norms, values, beliefs and prejudices are learnt in childhood and they become a part of the Parent Ego state. The practice of untouchability, treating people as high or low on the basis of caste, religion, or region are the massages, which get recorded in the Parent tape of human behaviour. Superstitious beliefs such as horse shoe being auspicious, never to travel in the northern direction on Tuesdays, are all given to the child from the father figures. Some of these messages could be functional in nature, others may be dysfunctional.

Behaviour of parents may be put in two broad categories (1) Critical Behaviour and (2) Nurturant or sympathetic behaviour. When parents become evaluative, critical, or domineering in nature, the Critical Parent behavioural programme is developed. On the other hand, when parents sympathise or help others, the Nurturing Parent behavioural programme is developed.

Thus, the Parent behavioural programme falls into two types, viz.

1. Critical Parent (CP)
2. Nurturing Parent (NP)

Either of these could be functional or dysfunctional. Some may do more harm, while others may be innocuous in character. Albert Einstein, the noted scientist, had a horse shoe hanging in his house; this probably did not do any damage. On the other hand, the parent message in India that people are high or low on the basis of the caste in which they are born, created problems in terms of human growth and development.

Adult Ego State (A)

The behavioural programme known as "Adult Ego State" bases itself on the objective reality and is developed due to self-logic and analysis. Child discovers that the messages given by the parents do not work well in life or seem to be false also. Parents said that Muslims are dangerous, but Anil discovers in the school that his most reliable friend turns out to be not a Hindu, but one Mr. Zaidi, who is a Muslim. So, the belief given by the parents gets a jolt and the child makes a revision in the message earlier recorded in the Parent programme. Some of the parent messages are contradictory also. Father asks the son to be truthful and honest, but asks him to tell a lie to a visitor. Such behaviour sends wrong signals. Manipulation and chicanery become part of the behaviour.

Adult ego state is analytical, evaluative and logical in nature. When the energy gets hooked on to this ego state, the person becomes reflective, wants to know what are the facts, and tries to search for alternatives. People, who learn to switch over to this ego state whenever any behavioural problem arises, are quite often saved from a lot of trouble. Adult behaviour is a cool, calm and dispassionate response. This behavioural programme is also known as Thought Concept of life.

Child Ego State

Child ego state is oriented towards the self. It is not based on logic and reasoning. It is a manifestation of the natural instincts of curiosity, playfulness, sadness or fear.

Behavioural programme relating to Child ego state is formed on the basis of what is done to the child by the outside world as also on the basis of the behavioural traits given to an individual by the genetic code. The composition of Child Ego state is quite complicated. In simple terms, when one throws back, there are tears in the eyes, one gets sulky, explosive, whining, boisterous, or full of curiosity–the Child behavioural programme is in operation.

The four constituents of Child Ego state are:

1. Natural Child
2. Compliant Child
3. Rebellious Child
4. Little Professor

Natural Child Ego State (NC)

This is determined by the genetic code and lot more about this ego state remains enigmatic. Our understanding about the role of genetic code in behaviour is not perfect. Evidence is available from researches that behavioural characteristics such as assertiveness, shyness, impulsiveness and sociability may be genetically determined. Researchers have tried to establish a linkage between genetic code and behaviours such as smoking, divorce etc., but these findings are not far from suspicion.

The characteristics features of Child Ego state are creativity, curiosity, playfulness and intuition. Normal level of warmth, anger, sadness and fear are a part of the Natural Child. Expressions such as

"Aha" "I got it" "~~How great~~", "I want what I want", are indicative of Natural Child.

Compliant Child Ego State (CC)

This ego state represents submissive and obedient behaviour. One uses expression such as "Sir, May I" from this ego state.

Children who are brutalised physically may develop excessive Compliant Child behaviour (some children can become Rebellious Children also due to brutalisation): The problem with strong Compliant Child behaviour is that one loses assertiveness in behaviour, develops inferiority complex and everybody takes him for a ride.

Rebellious Child Ego State (RC)

The essence of this ego state is the tendency to fight for one's rights and put up resistance. Children, who are pampered and given freehand in childhood, become rebellious. When all the wishes of the children are granted in early childhood, rebellious child behaviour is developed. Response from this ego state can solve as well as create problems in life. A boss having strong RC, would punish the subordinates on slight provocation. A secretary with strong RC would assert for her rights and may ask for leave from duty irrespective of disruption caused in the work due to her absence and may, consequently, get fired form the job. A relative with strong RC would ask for larger share in the family property irrespective of what is legitimately due to him. Parents with strong RC punish the children and retard healthy growth of the child.

Little Professor (LP)

Little Professor is also known as "Unschooled Wisdom" or "presence of mind". The source of this behaviour lies in the genetic code. Little Professor involves the use of natural wit and humour.

This ego state plays its role in the functioning of all the remaining three components of Child Ego state that is Natural Child, Rebellious Child and Compliant Child. Anecdotes from the life of the famous characters Birbal and Tenalirama are good examples of Little Professor. Let me quote one event from the life of Mr. Hidayatullah, who was the Vice President of India. Mr. Nixon, President of USA visited India. Mr. Hiayatullah and Mr. Nixon were passing in a car through Rajpath in New Delhi. Thousands of people had lined up on both sides of the road. Mr. Nixon said, "Have these people come to see you or me?" Mr.

Hidayatullah said, "Sir, they have come to see neither of us, they are here to see the bullet proof car".

Little Professor is a very powerful constituent of human behaviour. Those, who have it in abundance, emerge winners in life.

We present below the characteristics of each one of the ego states with a view to develop a clear understanding about them.

Characteristics of Ego States

Ego State	Basic Features	Tone of Voice	Words used	Body Posture	Facial Experission	Inner Feelings
Critical Parent	Values, Beliefs, Prejudices Do's, Don'ts	Criticise, Admonish Accuse	Should, Ought, Must	Pointing finger	Frowning	Teach a lesson
Nurturing Parent	Caring	Sympathetic	Have faith	Pat on back	Showing concern	Support & help
Adult	Facts, Reasons, Analysis	Reflective	How the problem is solved? What are the alternatives?	Leaning forward	Alert eyes	To understand, open
Natural Child	Creativity, Curiosity Intuition	Aha!	I got it	Throwing up hands in joy, Jumping up	Laughter	Joy, Pan-pleasure
Compliant Child	Obedient	Submissive	Sir, May I	Bent neck	Down cast eyes	Respect, Dependence
Rebellious Child	Fight for rights	Aggressive	Why me?	Hands on hips	Quivering lips	Indignancy

Structure of Ego States in Human Personality

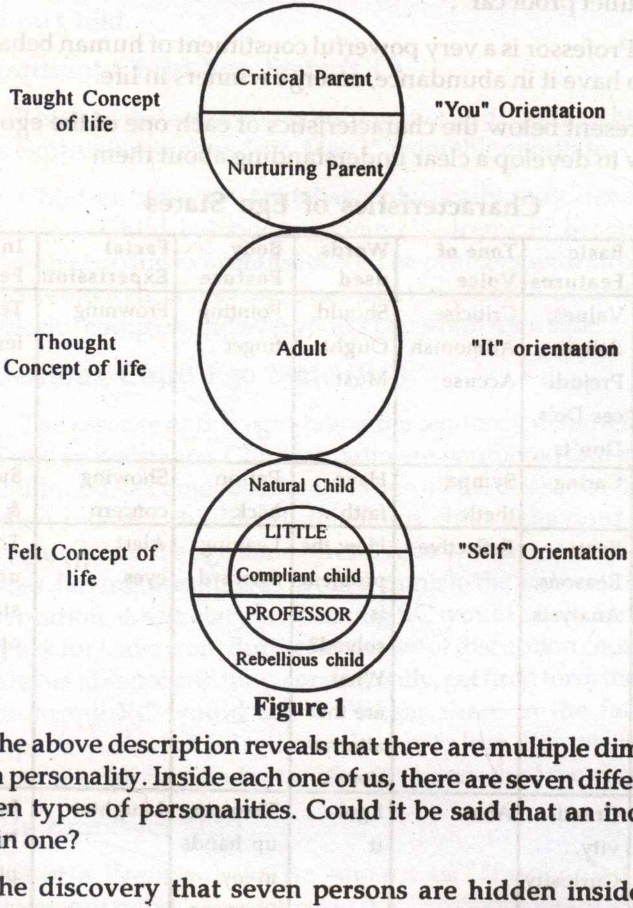

Critical Parent
Taught Concept of life
"You" Orientation
Nurturing Parent
Thought Concept of life
Adult
"It" orientation
Natural Child
LITTLE
Felt Concept of life
"Self" Orientation
Compliant child
PROFESSOR
Rebellious child

Figure 1

The above description reveals that there are multiple dimensions of human personality. Inside each one of us, there are seven different voices or seven types of personalities. Could it be said that an individual is seven in one?

The discovery that seven persons are hidden inside us, is of fundamental importance in the field of human psychology. In biology, the basic unit is 'cell'. In physics, the basic unit is the 'atom'. Similarly, in human affairs the basic unit is the 'ego state', which has got seven dimensions. Just as there are seven basic colours (VIBGYOR), or seven musical notes, similarly there are seven aspects of human personality.

All of them are important for healthy functioning of humans. Life would become inspid in the absence of any one of them. Just as each one of the seven colours have a place, or all the seven musical notes are important for creating a melody, similarly full functioning of all the seven dimensions of human personality is important for effectiveness. One needs to learn to play them all in an appropriate measure.

Recognising which Ego State am I Coming From

Mr. X is busy in his drawing room assisting his son, who is a student of standard VI, in the completion of his home work. He discovers that his son is not up to the mark in studies and, therefore, takes him to task. While Mr. X was expressing his displeasure at the performance, the door bell rings and he finds that his boss has come. What happens to Mr. X in this situation? The usual response in such a situation is that Mr. X asks his son to close his books and notes for a while till he entertains his boss. Chances are that when Mr. X was admonishing his son he was operating from the Critical Parent ego state. Upon seeing his boss outside, his ego state changes and he starts responding most probably from the Compliant Child or Adult ego state. Inference regarding the ego state from which one is responding can be made by checking how far a response meets the criteria on basic features, tone of voice, body posture, facial expression, and the inner feelings given earlier in the table containing characteristics of various ego states.

Let me describe yet another situation. An altercation takes place between a client and a bank employee on some matter. Both of them are raising their voice. The guess is that probably both of them are responding (to the stimuli which they are getting from each other) from Critical Parent ego state. In the mean time, a wall collapses in a nearby place and along with that there are shrieks. If such is the situation, the likely impact upon the unsavory dialogue between the client and the employee would be that both of them would rush to the place of the event. Their Critical Parent is likely to disappear at least for the time being and would be replaced by Nurturing Parent. This is an example of change in ego states.

In another situation, Mr. Y is on the look out for a school for his son. He goes to one of the schools in the neighborhood and finds the surroundings to be awfully bad. He becomes critical. In a few moments thereafter he becomes thoughtful, analytical and reasons within himself "Could be the surroundings are bad, but the true excellence of a school lies in the teachers. Let me find out the academic standards prevailing in this institution". Subsequently, his view changes again and he gets reminded of his own school in which he had studied and which was quite similar to the one in which he was standing now. The first response came from Critical Parent, then it changed to Adult, and then in the end it changed to Natural Child.

Illustrations given above indicate that in our life we keep on responding from various ego states. Responses come in a natural way. However, by conscious endeavour, it is possible to choose a healthy and functional response in a given situation so as to avoid undesirable consequences.

The ability to choose the response lies within us. Humans have the capability to exercise restraint. A wise person does not allow the other person to take charge of his life.

Relative Strengths of Various Ego States in Human Personality

Each person is unique and consequently the magnitudes of Parent, Adult and Child also varies in us. Depending upon the intensity of each one of these in the personality, the following typical patterns are worth noticing:

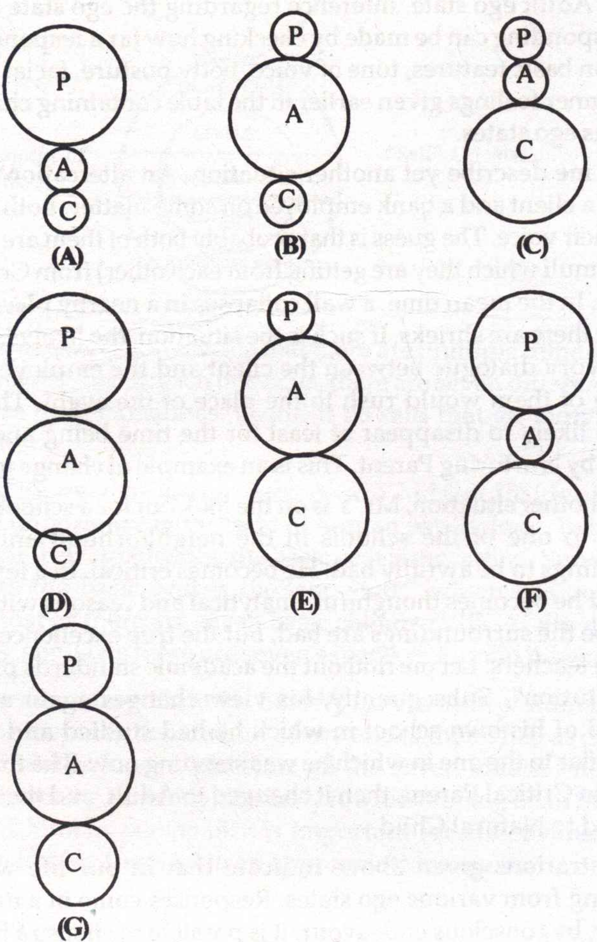


Figure 2

(a) represents a situation in which the person has a high level of Critical and Nurturing parent. However, he lacks in terms of adult and child behaviour. When such an individual takes over as a boss, subordinates are treated like children. Why would anyone prefer such a personality? The saying goes that the kicks of a milk giving cow are tolerated. Similarly a person with (A) type of personality is tolerated if he has the clout or has wealth or resources at his disposal which he can offer to others. It is in the hope of such benefits that people flock around such a person, otherwise this personality would seldom be liked.

(b) shows a personality, who is cool and dispassionate. The problem with such a person is that he cannot work closely with others and creates unsatisfactory relations with the people around him. Tasks required to be performed on solitary basis are best suited for such a person. A scientist or a technician with such a personality profile can perform his role effectively. In extreme situations, this personality becomes more like a robot. Bureaucrats and researchers may develop this type of personality due to the circumstance in which they are placed.

(c) is a person who is playful, feels excited and laughs much. Parent and Adult ego states are weak. Such a person cannot be a good manager. However, the roles, which require charm and intuition, may be quite suited for him. He may prosper in the role of a salesman, or a film star.

(d) is strong both in term of 'Adult' and 'Parent' behaviour. He is less playful and takes things seriously. Such a personality can be a high achiever in industry because he gives patronage to the workmen and takes decision based on rational outlook.

(e) has been found to be a highly productive combination. Such a person uses his playfulness and intellect to get the work done. He does not admonish or accuse other and, therefore, succeeds well in the role of an administrator or manager.

(f) is the most difficult person to work with. He blows hot and cold. Appropriate title for this personality is an adhocist, impulsive, and irrational person. Such a person may be hard working, moralistic, authoritarian and judgmental in behaviour due to highly developed Parent. Highly developed Child makes him to seek for love and applause from others. Because of weak reasoning ability, the person switches over from Parent to Child behaviour and creates behavioural problems.

(g) is considered to be the ideal combination of P, A and C for effective performance of the managerial role. Adult is more in comparison to both Parent as well as Child. The first response of such a personality to any stimulus comes from Adult ego state. If this does not evoke desirable effect, the person uses Parent or Child ego state. This personality may be said to be that of a balanced manager.

Self Awareness through Transactional Analysis

Psychological instruments have been prepared with a view to measure how much of Parent, Adult or Child behaviour is used by an individual in his life. Reliability of such instruments is, however, in doubt. If a person is honest while giving responses to the situations given in the instrument, then we are able to measure the magnitude of P, A and C with some exactness. Based on scores obtained by an individual on P,A and C it is possible to draw ego grams, which show the relative strength of each one of the ego states.

An individual can prepare his own ego gram based on the responses given by him to the situations described in the instrument. Also, one can get his own ego gram prepared by his colleague, boss, subordinate or a relative. An honest evaluation can create lot of awareness about one's own behaviour.

Managerial styles used by an individual in the work situation can also be ascertained and analysed within the framework of Transactional Analysis. Self awareness generated through such exercises enables a manager to become more effective in his job.

Strengths of the various ego states measure with the help of psychological instruments are not the same under all conditions. The same individual scores very high on Rebellious Child at home, but upon reaching the office he becomes a Compliant Child. The reversed of this may also happen depending upon the dynamics of the situation. By making conscious efforts, it is possible for people to develop a functional mix of P, A and C in their personality.

Consciousness about TA concepts can help an individual to choose a healthy response. Lessons on TA theory in early school days can help in the development of healthy personalities in the society. Once bad habits have been picked up in the early years of life, it is difficult for people to get unshackled from them.

In an organisation there may be some employees who exhibit exemplary behaviour. TA lessons may refine their behaviour, but otherwise also they behave well. On the other hand, there may be some who have been thoroughly brainwashed, to behave the wrong way and

TA lessons can hardly work on them. TA lessons can, however, work well in bringing about an improvement in the behaviour of a large number of people working in an organisation. Much hope lies in the efficacy of TA concepts on newly recruited young people in the organisation. In the next section, we discuss more about the insights available on human behaviour from Transactional Analysis.

II

When ever two persons meet, sooner or later, one of them speaks and gives an indication of his presence. Then, the other persons responds and expresses himself verbally or non-verbally. Whenever persons enter into such a social interaction, it is possible to identify the ego states from which they are responding and then we can analyse whether the interaction is creating good or bad feelings towards each other.

A social interaction between two persons is called a 'transaction' and their analysis is known as analysis of transactions in TA. Transaction fall into the following three categories:

(1) Parallel or Complementary Transaction (2) Crossed Transaction

(3) Ulterior Transaction.

Parallel or Complementary Transaction

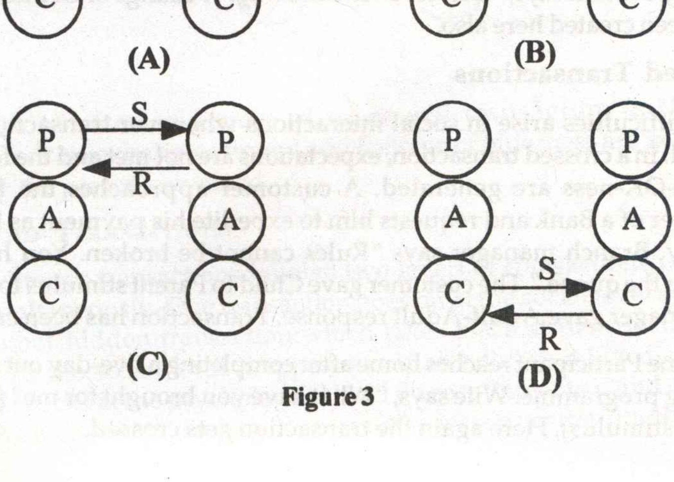


Figure 3

In parallel transaction, there is always an appropriate and expected response and consequently feelings of OK-ness are generated towards each other. Parallel transaction is the basis of healthy human relationships. In figure 3 (A), both the persons are responding from Adult ego state. As an example, in a training institute dialogue takes place between receptionist and a visitor. The visitor says "I want to go the library. Could you guide me?" The receptionist says, "Go straight, then take first turn to the right, go upstairs. You can locate library on the next floor." Here visitor seeks information and the same is provided to him. Expectations are met. This is example of Adult to Adult transaction.

In figure 3 (B), Child seeks favour from Parent and the Parent responds appropriately by fulfilling the wishes of the Child. The son returns from school and says to father, "Dad, I have fever today. Do something." Father listens carefully, consoles the son and arranges for medication. Here again, expectations are met and feelings of OK-ness are created. The son responded from Compliant Child and addressed to the Nurturing Parent of the father. The father, on the other hand, responded from Nurturing Parent and addressed to the Compliant Child of the son. This is another example of a parallel transaction.

In figure 3 (c), a critical gossip goes on between two persons. In figure 3 (d), two persons are playing with each other. As an example, a student sitting at the rear end of the class says to another, "Let us sneak away from the class. No one would notice us. The other student agrees and says, "Yes, let us sneak away." Feelings of OK-ness have been created here also.

Crossed Transactions

Difficulties arise in social interactions whenever transactions are crossed. In a crossed transaction, expectations are not met and the feelings of non-OK-ness are generated. A customer approaches the Branch Manager of a Bank and requests him to expedite his payment as he is in a hurry. Branch manager says "Rules cannot be broken. You have to stand in the queue." The customer gave Child to Parent stimulus to which the manager gave Adult-Adult response. Transaction has been crossed.

One Participant reaches home after completing a five-day out station training programme. Wife says, "What have you brought for me? (Child-Parent stimulus). Here again the transaction gets crossed.

Upon reaching home after a day's work in the office, father finds his son writhing in pain. Son says, "Dad, I have severe pain in my stomach" (Child-Parent stimulus) Father says, "I am not gone to bring articles for you." (Adult-Adult response). Again, the transaction has been crossed. Expectations are not met. Diagrammatic representation of the situations given above is shown in figure 4.

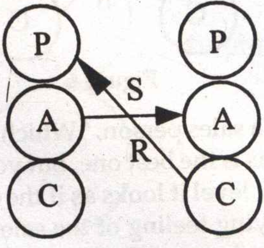


Figure 4

The Director of the MBA Programme says, "We have failed to declare the result of the examination in time." (Adult to Adult Stimulus). Colleague says, "Who is responsible?" (Parent to Child response). Transaction is crossed. Diagram below shows the situation:

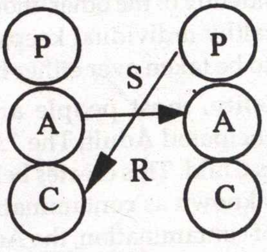


Figure 5

Quite often, outcome of a crossed transaction is that the communication is discontinued and feelings of bitterness are generated among the persons involved.

Ulterior Transactions

Ulterior transactions involve two levels of transactions which go on simultaneously. One transaction goes on at the social level and there is another hidden transaction which takes place at the psychological level. At the social level it appears as if an adult to adult dialogue is going on, but at the psychological level there is Parent to Child dialogue in which the inner feeling is to teach a lesson to the other person.

Diagrammatic representation of this transaction is given below:

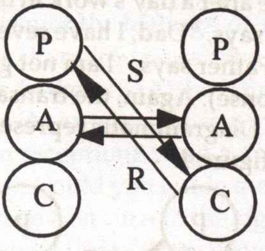


Figure 6

Housewife asks a sales person, "Which article is the best one?" The sales person says "This is the best one, but you cannot afford it since it is costly." At the surface level it looks as if the dialogue is Adult to Adult. However, the underlying feeling of the salesman in that if the sense of pride can be evoked in housewife she would be ready to buy the more costly product.

Contamination and Exclusion

It was explained earlier that people differ in terms of contents of ego states in their personality. In a healthy personality, each one of the ego state functions independently of the other, though ego states are in contact with each other. A healthy individual keeps an emancipated "Adult". Adult does not allow to be taken over either by Parent or Child.

However, in reality, most people are not able to have fully independent and emancipated Adult. The "Adult" gets shaded in part by the Parent as well as Child. This creates behavioural disorders. In the language of TA this is known as contamination of the Adult ego state. Under the conditions of contamination, the Adult refuses to examine the data or reality, it fails to accept a logical argument. An individual having contamination problems would continue to give arguments, suggestions and evasive alternatives ad infinitum. He would refuse to make any alternation in his taught concept of life.

The Adult ego state of the entire community or group may get contaminated by Parent messages. Fundamentalism, iconoclasm are example of contamination of 'Adult'. People belonging to a particular community may believe that their legitimate source of livelihood lies in begging or thievery, a group of tribals believes that it is immoral to rob people without hurting them bodily – all these are typical examples of contamination of the Adult ego state in the society. Entire population in a region may become rebellious because of the contamination of the Adult ego state. Problems of terrorism and separatism arise due to the contamination problem. Diagram given below shows the situation:

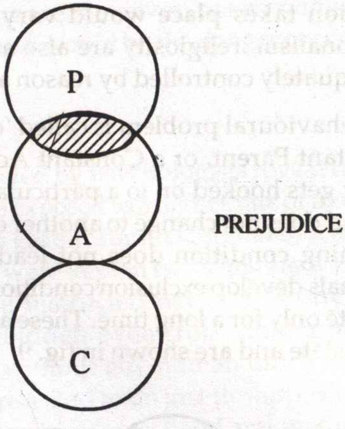


Figure 7

If there is an overlap between the Adult and the child, disorders are caused in human behaviour in terms of delusion, hallucination or phobias. Irrational fears arising due to overlap between Adult and Child cannot be removed simply by stating the truth or demonstrating the reality. This is shown in the figure below:

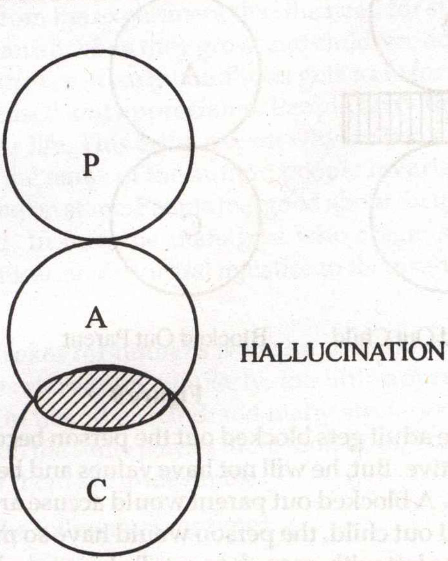
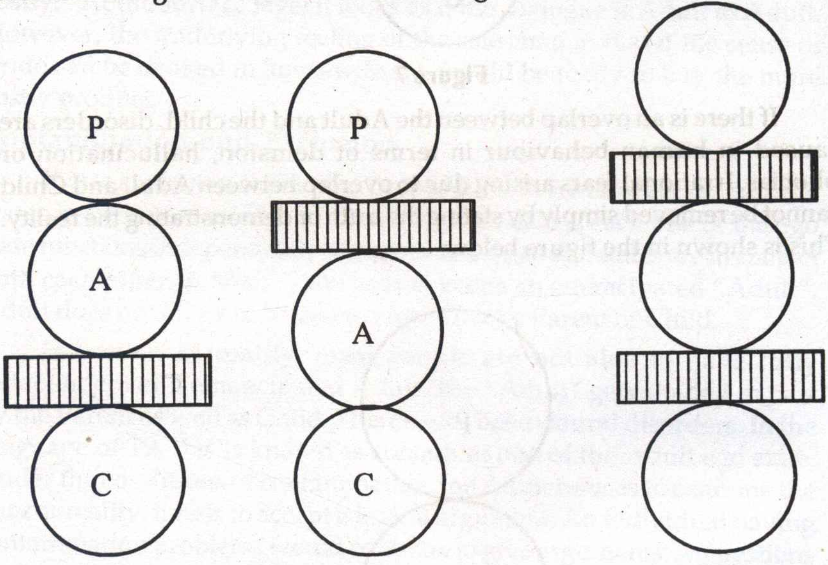


Figure 8

It is obvious that the behaviours of above type lead to enfeeblement of the individual as well as the organisation. Adult of most people gets contaminated both by the Parent as well as the Child. The extent to which the contamination takes place would vary from person to person. Patriotism, nationalism, religiosity are also a form of contamination if they are not adequately controlled by reason and logic (Adult).

Another behavioural problem is called 'exclusion'. It is a problem of either a Constant Parent, or a Constant Adult, or a Constant Child. Once the energy gets hooked on to a particular ego state - P, A, or C, it remains there and does not change to another ego state for a longer time. Even a threatening condition does not lead to change in ego state. Hardened criminals develop exclusion conditions, they are able to operate from one ego state only for a long time. These are called the conditions of blocked out ego state and are shown in fig. 9.



Blocked Out Child · Blocked Out Parent · Blocked Out Adult

Figure 9

If the adult gets blocked out the person becomes rational, analytical and objective. But, he will not have values and beliefs and be able to have fun in life. A blocked out parent would accuse and admonish. In the case of blocked out child, the person would have so much of fun in life that he may not be left with enough to eat. To become a healthy personality, it is desirable that each one of the ego states are used depending upon the needs of the situation.

Exclusion problems are, however, not so rampant in society. The more they increase, greater would be the danger to civilised living on the earth.

Strokes

Researches conducted by psychologists reveal that infants who are denied human touch are exposed to a higher rate of morality and infection compared to those who get substantial human touch and care. A group of newly born children were kept in two separate wards in a hospital. In one ward, nurses were instructed not to give any physical touch to infants, they were forbidden even from smiling at them. Food and medicines were given without any human touch involved in it. In the other ward, nurses were asked to do just the opposite. They were asked to give love and affection to infants. Food and medicines were given to them with personal touch and care. Nurses were asked to smile while looking at infants. The research revealed that infants who were denied human touch or strokes, had a higher rate of infection and morality. Their spinal cord shrank rather than growing. The research established that strokes are essential for the survival and growth of infants.

It was inferred from the experiment that the need for strokes felt by the infants does not vanish when they grow into children, adolescents or adults. The need for strokes in early childhood gets transformed into the need for being recognised and appreciated. People carry this need with them throughout their life. This is the reason why no book is published without mentioning the name of the author, people invariably like that their name be engraved on stone. People feel good about themselves when they are appreciated. In fact, the managers who create stroke scarce economy in the organisation do virtual injustice to themselves as well as to the organisation.

The need for strokes for humans is the same as the need for food. Too little food causes starvation. Similarly, too little appreciation does not satisfy people. On the other hand, too many strokes are also bad - they create indigestion the same way as more food does. Too many or too few strokes - both of them are undesirable.

Strokes are of the following four types:

1. Maintenance Strokes

2. Positive Strokes
3. Negative Strokes
4. No Strokes

Maintenance strokes are given for maintaining relations with people. They come in diverse forms such as shaking hands, shrugging of shoulders, or saying good morning. These are subtle ways of acknowledging presence of others.

Positive strokes come in the form of love, affection, appreciation, acknowledgement, recognition and solicitude etc. Negative strokes are expressed in forms such as hatred, criticism, distaste or negative comments.

Giving no strokes of the above type is also a form of negative stroke. People feel so bad when they are denied even the negative strokes. Ignoring some one is a form of negative stroke. The person really feels bad about it.

People differ in regard to the amount of strokes needed by them. Some people need more strokes - once every few minutes, while others can survive happily with just few strokes in a week. If we meet our friends after some interval, we need more strokes than we do when there is more frequent interaction.

This phenomenon is somewhat similar to our need for the intake of food. If we take food after remaining hungry for more time, our need for food intake increases slightly.

Strokes are classified as conditional (C) and unconditional (U) strokes. Conditional strokes are given on the basis of behaviour or performance of people. Unconditional strokes are given by accepting people the way they are. Both these strokes, conditional as well as unconditional, can be given in a positive as well as negative way.

In this way, the following combinations are generated:

$U^+ C^+$

$U^+ C^-$

$U^- C^+$

$U^- C^-$

In $U^+ C^+$ People are appreciated and recognised for being the way they are as also for their performance and behaviour. In $U^+ C^-$, people are accepted for being the way they are, but they are reprimanded for their poor performance or negative behaviour.

In $U^- C^+$, the stroke giver says that work performance is good but the person is treated to be intrinsically bad. In $U^- C^-$, the personality of the individual is negated, he is reprimanded for intrinsic lack of worth as well as for poor performance.

A practical example of $U^+ C^+$ is seen in the case of a newly wed wife. She is appreciated for being the way she is as also for her performance. Even if she fails to put sugar in tea, the husband does not reprimand her but says 'The tea gets sweet just as you touch the cup'. $U^+ C^+$ strokes may appropriately be called as honeymoon strokes. When people meet for the first time, they usually give strokes in the form of $U^+ C^+$.

$U^+ C^-$ is the next type of stroke. The same wife, who was appreciated during the honeymoon days for not cooking food well, is reprimanded after some time due to poor work performance. If the blame for poor work performance is put on the mother in law (for not training the wife appropriately) and hope is expressed that the wife is intrinsically good and can learn how to cook well, hope lies that she can improve. Since the personality of the individual is not discounted, there is hope for betterment.

In $U^- C^+$ form of stroke giving, the personality of the individual is discounted. One is made to feel small about himself. Even if the individual performs well, doubt is expressed about the innate ability of the person to create any good results. An employee prepares a good report. The boss looks at it and comments "This report is good. However, I doubt if you could do such a good work. It seems that you got it done by some one else". This model of stroke giving is bound to give rise to bitterness and hostility.

$U^- C^-$ is the worst form of stroke. An example could be when the wife is told that she is intrinsically bad. She does not know how to behave. Her complexion is black. She does not know how to cook food and she cannot learn also, howsoever hard she may try. Since the person has been discounted and her behaviour has also been criticised there is little hope for improvement in the situation. You cannot expect any improvement in a person when you make the other person feel small about himself. $U^+ C^+$ and $U^+ C^-$ are the types of strokes, which should be given to people anywhere when we want good results from them. $U^- C^+$ or $U^- C^-$ are dysfunctional ways of stroking. They are bound to give negative results.

Strokes are necessary for feeling good about ourselves. Until a person feels good about himself, he can not do much good in life. Looking at such a great importance of positive strokes in life, psychologists recommend that conscious efforts be made by individuals for inviting positive strokes from others. An individual can do the following in order to invite positive strokes:

1. One should learn to give positive strokes to others. If we appreciate others for their good work, we can expect reciprocity from them.
2. One should do something good. When we do something good, we deserve to get positive strokes. If a person creates a good piece of work, chances are that positive strokes would come to him.
3. If positive strokes do not come in spite of good work, let others know about your own good work. Ask them to make comments.

(4) If all efforts fail and positive strokes do not come, even then one should not lose hear. One should learn to feel intrinsically good about himself irrespective of what others say or do not say. Once an individual has tried his best, he has a right to give a positive stroke to himself. This is not self praise, but an 'Adult' judgment of a higher order.

Life Position

In early childhood, people develop assumptions about their own self-worth as well as about the worth of significant people in the environment. On the basis of the combination of assumptions about one's own self-worth and also about the worth of others, the four life position are created. These are more permanent in nature compared to ego states. Once a life position has been adopted, people continue to live by it in their life. The four life positions are:

1. I am OK, You are OK
   (both of us are valuable and worthy)
2. I am OK, You are not OK
   (I am worthy and valuable, but you are not)
3. I am not OK, You are OK
   (You are valuable and worthy, but I am not)
4. I am not OK, You are not OK
   (neither person has value or worth)

A child is told that he has greater physical prowess, sharp memory, good manners and luck favours him. He is told that the business fortunes of his parents improved considerably since he was born. The child starts thinking that there must be something special about him. He develops faith in his value and abilities. The Life position, which develops due to all these, is called "I am OK" (I am worthy and valuable).

Another child is brought up under miserable conditions. He is continuously bombarded with statements such as 'You are not worthy of becoming anything in life. Your memory is so poor. You cannot even walk properly. Other children start walking in ten months, you eat. You do not drink even water properly. Luck also does not favour you. Your father was incarcerated the day you were born. 'All these messages create non-OK recordings in the mind of the child, which cannot be erased subsequently by an understanding of the Adult. The child starts believing that there must be something wrong with him. He thinks that he is poor, helpless and unworthy of becoming anything in life. All this generates 'I am not OK' life position (I do not have worth. I am useless).

'I am OK' life position gives rise to faith and confidence in one's abilities. On the other hand, 'I am not OK' life position gives rise to diffidence and demoralization.

Some time back, I conducted a programme on 'Project Appraisal and Risk Analysis.' The participants were divided into groups and each group was asked to choose a leader of making presentation. One Mr. Krishnan was making presentation on a case. Questions were raised about the assumptions on the basis of which cash flows were estimated for the project. Unable to answer the intricate questions raised by the programme participants, he said, 'All calculations were made by Mr. Reddy. You can ask him.'

I went to Mr. Reddy and saw his notes and computer printouts. He had written elaborate details on all the aspects of the case and had a clear idea on how cash flows were arrived at. I asked him, 'Why didn't you make the presentation yourself when you know so much 'Mr. Reddy said, 'Sir, I feel nervous there. I can't face the class'. Mr. Krishnan had far less insights into the case, but he dared to make the presentation. Even when he was confronted by the class, he kept his nerves cool. Mr. Reddy has done all the work. He knew things well, but he could not make the presentation because of his 'I am not OK' life position.

Ideal or healthy life position is 'I am OK, you are OK'. In this life position, one holds the view that I am valuable and worthy and others are also worthy and valuable. People are respected irrespective of their strengths and weaknesses. In this world, people are bound to differ in terms of intellect, wealth, status, health etc. However, these differences are not allowed to become the basis for looking down upon people. People are accepted for being the way they are.

The behaviour of the person, who operates from this ideal life position generates trust and confidence in the environment. He operates from Natural Child, Nurturing parent or Adult ego state and avoids the dysfunctional ego states of Critical Parent, Rebellious Child or Compliant Child.

'I am not OK, you are not OK' is the worst type of life position. In this position, people feel bad and miserable about their own condition as well as about the condition of others. The persons says, 'I am unlucky by working in this organization, but you are also unlucky like me since you could not get a job elsewhere'. Such people do not have a sense of self-worth, nor do they trust anybody. "I am not OK' you are OK, is the life position in which person holds a poor self-image, suffers from inferiority complex and depression. He operates more frequently from Compliant Child ego state. He thinks that others have fortune, intellect and all the good things of life, only he is placed in a miserable conditions. Luck favour as others but fails him all the time. Such people become accustomed to negative strokes. If someone gives positive strokes, they feel uncomfortable and think that there may be an ulterior motive being appreciation and approbation. In this position, one holds a high deference for authority and thinks that he has no authority, no control, no power. It is in the powers of there only to give rewards and punishments.

'I am OK, you are not OK' is the life position, which creates hostility in the environment. People who feel this way operate from Critical Parent ego state. They tend to be down on other people, criticize and admonish others, try to become perfect, develop an obsession with self-righteousness. Such people rebel from authority figures, try to become independent, but do not know how to achieve this objective. Thomas Harris has pointed out that while acting self-confident and under control, these people are simply hiding their not-OK feelings about themselves. The way they play on their 'not-OK' feelings often gets expressed in the need for power and control. On the whole this life position generates distrust and hostility.

Stamp Collection or Accumulation of Emotional Experiences

In the world of business there is a practice of collecting stamps whenever a purchase is made. Stamps collected from making repeat purchases can be exchanged for merchandise later on. Similar phenomenon operates in the sphere of human behaviour also. People store up good as well as bad feelings and these are called 'stamps' in TA theory. When an individual collects good feelings (Good Stamps or Golden Stamps) he tries to do good things in life. On the other hand, if an individual collects bad feelings (Bad Stamps or Brown Stamps,) he would manipulate situations so that bad feelings are re-experienced.

Examples of bad feelings are anger, hatred, fear, inadequacy, resentment, guilt, etc. As has been said, an important problem arising in the behaviour of people is that they make a collection of these feelings and would like to re-experience them later on. In order to re-experience these feelings, people would manipulate others to hurt them, to be little them, to provoke anger in them, to frighten them, to arouse their guilt etc. They accomplish this by provoking or inviting others to play certain roles or by imagining that another person has done something to them. This form of self-indulgence has been defined by Berne as 'racket.'

All feelings are not rackets. Some are genuine also. If a person feels guilty that he misbehaved, takes a lesson from past mistakes and makes changes in his behaviour, then one is acting in a realistic and healthy manner and would become a winner in life.

On the other hand, a lose is one who feels guilty but still does not do anything to change his behaviour. He would deliberately seek situations so that his guilt is provoked. He would play psychological games in order to re-experience his feelings.

The central message of the concept of stamp collection in TA theory is that people should learn to handle their guilt feelings in a realistic, open and constructive manner. Winners avoid making collection of bad feelings.

A loser is one who keeps on making a collection of large number of negative stamps and then en-cashes them by negative behaviour. A page of stamp may be traded for weeping in bed room, mailing letter in wrong envelope, a book of stamps may be traded for run-away from home, injury to himself, firing a valued employee, or quitting a job when one was needed most by the organization. Still larger collection (huge book or several books) may be traded for mental breakdown or imprisonment. Life long collection of negative stamps, which becomes a library, are traded for suicide or homicide.

A winner is a person, who collects golden stamps and en-cashes them by behaviour such as a pleasurable trip, making new friends, patching up differences with old friends, giving up destructive relationships, acceptance of new challenge and healthy feelings.

So, the lesson emerges that if in childhood you felt frequently angry towards a Parent figure, you may be currently collecting feelings of anger against your boss, spouse, fellow employees, teachers, students etc. If it has been so, the lesson is to forgive them and to yourself as well.

Not-OK recordings of the childhood days are carried throughout life. Mother believes that the only way to keep three-year old Bunty out of the street is to spank him. He does not understand the danger. His response is fear, anger and frustration with no appreciation of the fact that his mother's love is recorded in the child. These feelings are not erased by the later understanding that she was right in doing what she did, but the understanding of how the original situation of childhood produced so many not-OK recordings of this type can free us of their continual replay in the present. We cannot earase recordings, but we can choose to turn it off.

It is not possible to alter what has happened in the past. However, it is in the power of everybody to refuse to collect any negative stamps in the future and make an inventory of them by harbouring feelings of resentment and ill will. Whenever occasions arise for resentment they should be handled quickly, openly and in a realistic manner.

If the basic position held by a person in life is 'I am OK, you are OK', then he would not feel any need for making collection of negative stamps.

Need for Structuring Time

Eric Berne wrote, "the eternal problem of the human being is how to structure his waking hours. In this existential sense, the function of all social living is to lend mutual assistance for this project."

By making an observation of dyad and group transactions, TA practitioners have identified six ways in which people structure their waking hours. These are:

(a) Withdrawals
(b) Rituals
(c) Activities
(d) Pastimes
(e) Games
(f) Intimacy

(a) Withdrawals

This is not a transaction in a strict sense. People want fantasies and prefer to be left alone on occasions. It is possible that a person goes for sleep in the presence of others and thus withdraws himself. In meetings, it happens that a person withdraws and does not participate in the activities in any way. The reason for this behaviour could be that the person does not prefer to be in the here-and-now situation.

(b) Rituals

Rituals are the manners taught by parents. According to Thomas Harris "a ritual is a socially programmed use of time where everybody agrees to do the same thing". Examples of rituals are greetings, feet touching, aarti, prayer, weeding ceremonies, death ceremonies, emunctories functions, circumcision rites, haven etc.

(c) Activities

Thomas Harris describes activities as "common, convenient, comfortable and utilitarian method of structuring time by a project designed to deal with the material of external reality". Examples of 'activities' are eating, reading, writing, performance of a specific work or task, playing games like cricket, cards etc. Activities require application of talent and skills.

(d) Pastimes

These include gossips about politics, festivals, weather conditions, computers, television or children etc. Through these people are able to know each other more intimately. Pastimes are simple, complementary transactions whose objective is to fill the leisure time available to them. They provide useful and enjoyable time to people to spend time together.

(e) Games

These are psychological games which are played for satisfying the non-OK recording made in the Child ego state. They are of major interest in Transactional Analysis. In his book Game People Play The Psychology of Human Relationships, Eric Berne writes "A game is an on-going series of complementary, ulterior transactions progressing to a well defined, predictable outcome." It has been observed that if people are deprived from playing games, they become sick also.

Some observations about Games:

(i) Each game has child prototype, which explains as to why a persons prefers to play a game.

(ii) Behind every game ulterior motive are concealed. They are basically dishonest and destructive in nature.

(iii) Each game has a pay off. They are played for getting the pay off.

(iv) Games are passed on from one generation to another. Genesis of a game can be traced back to one's parents and grand parents, unless there has been a successful intervention.

(v) In each game, there is an orderly series of transactions and there is ulterior transaction as well. They help people in structuring their time, in gaining strokes for the players and they reinforce the basic life position held by the player.

(vi) It is interesting to observe that there are certain games, which are more preferred in one society than in the other. Sociologists are expected to do research in this area.

(vii) Games have been named on the basis of how the player feels when he gets the pay off. About ninety games have been discovered thus far.

(viii)Games create a hindrance in the effective functioning of an organization. By reading the book "Games People Play", it is possible to identify colleagues who can be associated with a particular game.

We Describe Some of the Games Below

1. Why don't you, yes but

This game can be understood with the help of a dialogue between a manager and his boss. The manager approaches the boss and discusses the problems of his career growth.

Boss : "If you want growth in your career, why don't you join part time MBA programme of Lucknow University.

Manager : There is huge rush for admissions these days. Half the seats are reserved. And there are three thousand applications. How can I get admission?

Boss : No, I know from my personal knowledge that the number of applications is not that large. Moreover, preference is given for work experience. You have a fair chance of getting admission.

Manager : You are right Sir, but the fee is very high. How can I pay?

Boss : You can take some loan from the bank. Moreover, you can approach the Chairman of the company and seek some financial assistant from him.

Manager : You are right Sir, but Chairman will never give financial assistance for this purpose. His contention is that once I complete MBA, I will no longer serve this company. So he would never give financial assistance.

Boss : Why don't you teach a group of boys in the evening? You can earn some money.

Manager : But Sir, ...

The dialogue can be continued indefinitely till the boss shuts up (pay off). Quite often we come across a person who plays this game. Psychological explanation for the origin of the game is that non-OK recordings are created in the mind of the child if all the queries raised by him are answered or none of them are answered. The child makes out that he knows everything or in the latter case he infers that no one really knows the answers. The way to deal with the game is not to enter into the dialogue.

2. Let you and him Fight

It gives psychological satisfaction to some people if they can make two persons fight it out. They feel happier in case they are able to drive a wedge even between husband and wife, brother and brother, or boss and subordinate etc. Manthara is a character in the famous epic Ramayan who specialized in this game. Kakeyi fell in the trap. Ram and Bharat did not. But, since Kakeyi and Manthara were unhealthy personalities, they played their role to get the pay off. Narad, a famous sage in ancient India, was very clever in this art.

Manthara and Narad can be seen in action even in our modern day organizations. Their job is to create mistrust and suspicion.

3. Now I've got you, you son of a bitch (NIGY – SOB)

The game can be explained with the help of an example. Three males and a lady are given an assignment to evaluate answer books and prepare the results of an examination conducted by an institute in which they work. The males perceive this lady to be a threat to their growth. The job given to them involved some intricate arithmetical work. The males knew that the lady was weak in figure work. All the males created a situation so that the lady had to do the arithmetical work independently. The result was declared and mistakes were detected later on. The three males pleaded innocence. They said that it was all due to her.

This game is known as NIGY-SOB. In this game, conditions are engineered so that the victim can be persecuted. Players of the game (males) seem to be acting Adult to Adult. However, at the psychological level Parent is waiting to see that the lady commits the mistake so that they can blame her.

Healthy outlook demanded that the males should not have allowed the reputation of the institute to fall. It is quite likely that the males would pay NIGY-SOB in future also. When people succeed in playing this game their anger is dissipated and they feel satisfied.

The best policy to cope with this game seems to be to try to scrupulously correct the error. In this case, if the lady tried to retaliate, the situation would worsen.

4. Wooden Leg

An employee in a bank dies in harness. His young wife is offered a job in the bank in his place. Due to inadequate background and education she finds it difficult to cope with the job. She does not do any work herself. Some of the young employee of the bank sympathized and helped her. Some sat with her unmindful of their own duties.

The bank manager connived at it for sometime. One day he called this lady into his cabin and pointed out that if she herself cannot do the work, she should not encourage others not to do the work.

The lady gets furious upon this. She starts weeping copiously. "I am unfortunate. My husband died. This man is after my blood. See, how cruel he is. Now what should I do?" and she starts weeping bitterly creating a scene.

The predominant theme of this games is "What do you expect of a man with a wooden leg?"

There is no doubt that the lady faced misfortune in her life. She had two sons to look after. But the extent to which these events had disabled her was grossly distorted. This game is played on the basis of the disadvantage of any kind. The disadvantage is exaggerated or disability in imagined or even manipulated.

The game described here is played in many places and causes damage to the organization and the society.

5. Kick me, I am stupid

This game is played by a person who does not get love and affection in childhood days. The only way to get the attention was to do something naughty and then attention came in the form of physical punishment and scolding. The child discovers that the only way to get attention is to mess up things and then people would pay attention.

Such a person tries to provoke people into criticizing him or using foul words against him and when such treatment is meted out to him, he feels pleased.

The result of such types of non-OK recordings of childhood days is that the person would get fired because of argumentation with the administration. The person who plays 'Kick Me' game does not like positive strokes until his mind set is changed.

There appears to be a friendship between those who play the game "NIGY-SOB" and "Kick Me". These are complementary games. The Child of "Kick me" desired kicks and the Parent of "NIGY-SOB" enjoys in giving the kicks. This is done in order to recall the experience of childhood days in which one was punished unfairly.

It is amazing to see that people who play this game, tend to come together. The players of "Kick Me" and "NIGY-SOB". also come together in an amazing way.

The player of "Kick Me" believes that he is stupid and when you tell him that he is stupid, he would feel happy. An interesting dialogue on this game has been reported by Jongeward in her book Born to Win in which father tries to convince the son that he is worthy of getting success in the examination. The son thinks that he is not worthy. When father says "You are not stupid, stupid", son feels happy because the only way the boy had learnt to feel pleased was through scolding and had mouthing. Civilised behaviour does not work with such people until they get psychiatric treatment.

6. Rapo

This is a sexual game and is played by male or female.

Female sets up a tantalizing situation for the male. When the male makes an overture, the female flirts out, "How dare you say that? Am I that kind of a girl?" The male feels foolish. Male may set up female and make her feel foolish.

TA theorists observe that females brutalized by males in childhood derive psychological satisfaction by playing this game with males. Men brutalized by females are tempted to play this game against females.

In the modern day organizations, if a female raises alarm against the behaviour of the male, the reason could be the female is playing the "Rapo" game. "Rapo" game is played in three degrees. In the first degree game of Rapo, the victim is made to feel foolish. In the second degree, the victim may get slapped. If the "Rapo" game of the third degree is played, the victim goes to the jail and the female goes to the hospital.

7. Look how hard I have tried

At the adult level, the player of this game takes all the initiative and works hard in order to ameliorate the condition of wife and family members. In the process, he gets sick. If this game is played at the level of second degree, even when the man comes to know that he is ill, he would keep it a secret from his wife. He would keep on working still harder and someday he collapses. The wife gets the message – 'Look, how hard did I try.' When this game is played at the level of third degree, the man commits suicide due to serious illness. The message one leaves behinds is – 'Look how hard I was trying.' This game provides the most favourable condition for the development of hypertension and coronary disease.

8. Poor me

In this game the player depicts himself to be in a helpless and miserable condition. This is done for getting an unfair advantage or for avoiding inadequate performance. At the time of submitting the bill for repair work carried out in a building, the contractor says 'I am suffering from HBP. My wife is ill. Son failed in the examination'. All this is said to prove 'Poor Me'.

9. Prosecutor

An employee encourages his boss to commit a mistake. Then, he would file a complaint against him.

10. If it were not for you

One rationalizes his failure by putting the blame on someone else, e.g. the boss is blamed for poor performance.

11. Blemish

The player of the game berates the victim for bad results. While doing so, he would look objective.

12. Look what he made me do

Wife seeks opinion from husband on what is to be cooked today. Husband says – 'mixed vegetable and roti would do'. Wife says – 'no'. Husband understands and says 'Khichdi'. The same is cooked. Children shout. Wife says it was papa's decision. This is an example of the game

'Look what he made me do.'

Intimacy

This can occur along with other forms of time structuring. Intimacy is a straightforward and game-free relationship between two or more persons. The relationship between lovers is that of intimacy. They never let down or exploit each other and there is no concealment or manipulation. There is a climate of trust based on commitment and candidness. Intimacy creates positive feelings, so that 'there is even such a thing as "one sided intimacy." According to TA theorists "intimacy" is the essential nature of man, but the ability for intimacy is corrupted by the intervention of parents very early in life and then people never have a chance to exercise this capacity. As a consequence, we may come across people who spend all their life without ever developing intimacy.

What TA Can Do for Us?

Transactional Analysis is a tool for bringing about greater effectiveness in the life of an individual. It gives liberation to man. It helps him in attaining autonomy in life. According to Eric Berne, the attainment of autonomy in life is manifested by the release or recovery of three capacities:

1. Awareness
2. Spontaneity
3. Intimacy

TA enables a man to gain greater self awareness. One "gets the capacity to hear the birds sing in one's own way, and not the way one was taught". One is tempted to stop playing games such as "Look How Hard I have Tried".

In the words of Eric Berne, "The aware person is alive because he knows how he feels, where he is and when it is. He knows that after he dies the trees will still be there, but he will not be there to look at them again, so he wants to see them now with as much poignancy as possible. The self aware person learns to live here and now, and not in the elsewhere, the past or the future. He will not hurry because he is living in the present moment with the environment which is here: the sky and the trees as well as the feeling of motion."

TA helps people in gaining spontaneity. "Spontaneity means option, the freedom to choose and express one's feelings from the assortment available (Parent feelings, Adult feelings, Child feelings)". One gains situational sensitivity and behavioural flexibility in life.

TA enables a man to gain intimacy in life. He becomes game free and candid. This mobilizes positive feeling in life. Therapeautic sessions in TA aim at creating increased intimacy.

It has to be admitted that liberation from the influences of parents is no easy matter. They are ingrained in our psyche. And, they are necessary for our biological and social survival in this world, particularly during the first two or three or even four decades of life.

It is not possible for an individual to throw off all the parent recordings in one single step. One is required to struggle continuously to be able to get rid of bad old ways.

Eric Berne cautions that awareness, spontaneity and intimacy – "all three of these may be frightening and even perilous to the unprepared. Perhaps they are better off as they are. There is no hope for the human race, but there is hope for individual members of it."

Important Lessons from Transactional Analysis

- Do not expect others to be mind-readers. Make direct requests.
- Only I can reject myself. No one else can reject me. Request can be rejected, not I.
- Do not give wild guess, uninformed opinions .... Do not be like those who have answers to all questions.
- Confront others when they renege . Do not give false promise. Give others an opportunity to retract.
- Communicate directly A-A
- Avoid questions unless you really want information.
- Avoid exaggeration. Be factual.
- Avoid focus on who is right or who is wrong. Focus on problem.
- Acknowledge other person's feelings even while you disagree. Learn to say "No".
- Do not create stroke scarce economy. You get what you give.
- Share "Nature Child" feelings when "Adult" permits.
- Confront from Nurturing Parent, Adult or Natural Child. Avoid using Rebellious Child or Critical Parent.

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18

SCIENCE AND SPIRITUALITY

The world is moving in the direction of anarchy, materialism and greed. This is in spite of the truth that the world is governed by the will of the supreme God. Tendency for terrorism is on the rise and is weakening the human society and creating ecological imbalance. The situation is not isolated, it is taking the same form the world over. Science is on the rise. Spirituality is on the decline. In fact, spirituality and science are the two sides of the same coin. Spirituality is concerned with the knowledge of the self. It is knowledge about the higher state of consciousness. On the other hand, science is concerned with the secrets of the external nature.

The episode of churning of the sea as described in 'puranas', is a fit example to explain the goings on in our present times. The twin forces of gods and demons may be likened to the efforts of spirituality and science in trying to solve the problems of our society. Gods and demons both made efforts in the past in the churning process. Similarly, both spirituality and science are making contribution in the present times. The output of the churning is both the good and evil, in the same way as it was nectar and poison in the past. In our modern day version of this 'devasur sangram', gods are represented by spirituality or nobler values of life and demons are represented by science. Quest for spirituality is on the rise in all parts of the world but it is more in the nature of hypocrisy.

To save our world from disaster, we need coordinated efforts of both spirituality as well as science. We are blind without spirituality, but without science we become lame. There is an old story about a blind person and a lame person getting trapped in fire in a forest. Each one of them could not come out of the forest by making individual efforts. But when they joined together, they could easily come out of the forest safely.

Same is true today about the role of spirituality and science. If the powers of both these can be put together, we can solve our problems of human life much easily.

The world has patronage of God or how else is it that no star hits our earth so that it gets destroyed. But such a catastrophe is not taking place because we have the patronage of the Divine power on us. Similarly, as we cannot see wind, we are unable to see God. Spirituality is the science of experiencing and feeling. It cannot be comprehended by our sensory organs. But, we have to concede that the Divine power pervades the entire cosmos. It is everywhere.

Science has enhanced human potential to tap powers of nature. But, using science in devices such as TV or Cable TV is a misuse of science. The inventions made by science are praiseworthy, but they have led to their misuse also for the purpose of destruction.

Arnold Toynbee had said that religion enters when science goes wayward. Similarly, when religion goes unrestrained, science plays its role. When religion is presented in its true form it looks more like science. Science and spirituality are interdependent. Young people will understand religion more when we make it more and more scientific. Science is lame without spirituality and spirituality is blind without science. Each one of them are incomplete without the other. The religion of our times is scientific in nature. Without science, religion turns into superstition. But without religion, science becomes despotic. The whole world will have one religion only and that religion will be scientific religion. In that religion in which there is science there shall be no superstition, and there shall be free thought and that true form of religion will lead the humanity into the golden era in the 21^{st} century. As we become more progressive in real sense, religion will become more and more scientific. There is one consciousness pervading the entire cosmos and so there is one religion based on science.

The world is made of animates and inanimates. 'jar chetan gun dosh maya vishwa keen kartar' (The Creator created the world full of animate, inanimate, good and bad). Science deals with the secrets of the inanimate. We have seen the destruction power of the inanimate in terms of war. The power of the animate is still more. Spirituality is concerned with the power of the animate 'atma'.

Science bases itself on facts, argumentation, evidence and experimentation. These are intelligible to humans through the sensory organs. Religion, on the other hand, is based on faith and belief. When religious traditions get rooted and established, sometimes they violate solid truths of scientific thinking and give rise to superstitions. Conversely, glittering achievements of science lead to trampling of human values, disregard for ethical conduct and neglect of duties demanded of us as responsible citizens of this planet earth. In reality, science and spirituality are interwoven. Scientific validation should become helpful in understanding higher consciousness. Spirituality should develop insights and provide lasting solution to human problems.

Uncontrolled science is suicidal to humanity and became liability rather than an asset. Spirituality, on the other hand, becomes superstition by ignoring scientific truths. Science requires to be restrained from becoming suicidal.

Ultimate goal of science and spirituality are the same. Both are trying to search for the ultimate truths. Science did not waste a second in disowning their own fundamental principles the moment they came to realize untruthfulness of those principles. But, this did not happen in the realm of religion and spirituality. When religious traditions did not withstand the test of time, we have not instantly given them up. This is where humans seem to have erred most. Religious fanaticism has been promoted because of this unwise adherence to falsehood. It is because of this wrong approach of humans that science looks upon religion as opium of the masses. The concept of 'sarva dharma sama bhava' (equality of all the faiths) has promoted fanaticism and belief in the wrong. All the faiths and religions started vying with each other to establish their own superiority. The result of this approach has been wars and bloodbaths.

The raisen detre of this blood bath in the name of religion has been our failure to grasp the true nature of spirituality. The external symbols of faiths got precedence over the inner aspects. Spirituality is a means for the manifestation of the inner energy of consciousness. Immortal soul is superior to the mortal soul, which is our temporary abode only. Spiritual traditions promote brotherhood, virtue, cooperation, fellow feelings, service, self-control, renunciation and sacrifice. Animal instinct of humans has been held in control because of these concepts of self purification, charity, day of judgment, heaven and hell. If humans prefer to renounce these nobler concepts of life and adhere to the concept of 'eat drink and be merry' then they can leave animals far behind in barbaric and cruel behaviour.

Rishis and seers in India gave us mantras for spiritual advancement.

These are relevant even today as they were thousands of years ago. Religious rituals have a hidden educative and psychological meaning behind it. If we can understand these in true perspective, it would lead to unimaginable improvement in human personality. Yogic methods can bring about tremendous improvement in our minds and body.

Dynamism of science and sensibilities of spirituality should be brought together for tapping the potentialities of the inanimate matter, and the animate consciousness. Lasting peace and happiness can come this way only. Spirituality shall establish its credentials on the touchstone of scientific logic and approach of experimentation and validation. Spirituality would exercise restraint on science, otherwise wanton creation of weapons of mass destruction would devour the entire world by recklessness of a single individual. Only when spirituality exercises its control on human conduct that we can contain the spread of hatred, violence, and ill will.

Various stream of science are today meeting together and they get merged into each other. These same trend must occur in the affairs of faiths as well. Can not the faiths forget their dissentions and agree to lose their individual identities into a united whole. They can retain their external cover, but they can forge together an internal identity of oneness or unitiveness of all the faiths.

Interdependence of Science and Religion

Science was cursed and condemned by the religion in the ancient past. Now that same science is lending scientific credentials to religious faiths. The eternal principles of faiths are being validated and are proving to be beacon light to the scientists of the modern times in the form of search for ultimate truths of life and human welfare. Fundamental laws of nature and parapsychology are now becoming a bridge between science and religion. Control of religion on science and adoption of the outlook of progressivism of science by the religion - these are the two changes that we require to take place in the modern times. This can pave way for human development, progress and peace. If this change of mindset does not occur, our march to progress, peace and prosperity shall remain a chimera. Famous scientist Albert Einstein echoes ideas similar to the ones we find in Vedanta.Sample the following:

"A human being is a part of the whole, called by us "Universe " a part limited in time and space. He experiences himself, his thoughts and feelings as something separated from the rest– a kind of optical delusion of consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of Nature in its beauty.

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CRISIS OF LEADERSHIP IN INDIA: THE WAY AHEAD

Change for the good can be brought about in any society or organization with the help of enlightened people. In our country, we face crisis of truly enlightened and committed individuals, who can be instrumental in making India emerge a powerful country of the world. Leaders such as Abdul Kalam and A.B. Vajpayee are true symbols of Indian culture and civilization. But, events such as upheavals in the U.P. assembly, which culminated in fisticuffs between elected representatives of the state, or search for the most corrupt officer by the I.A.S Officers Association in U.P. are ominous trends.

The key question is how is it possible for us to create leaders, who can be effective in bringing about transformation in our society and in our organizations. It is said that poor grooming is responsible for decadence of values among individuals. Beliefs and values of an individual are shaped in various socializing institutions such as family, academic institutions and work organizations. Of these socializing institutions, the role of family has been found to be the greatest contributor in terms of shaping the values and beliefs of individuals. Researches in India among corporate executives reveal that quest for career goals, power and position, comfortable life, creation of assets, bringing up children, hard work and sincerity, economic security are imbibed by individuals as sought after values in life, but values such as working for the national cause, serving humanity, self actualization, honesty and integrity, unique contribution, continuous learning, team work are considered to be the neglected values of life. What we need most is to groom individuals so that enlightened leaders are created in the society.

Making concerted efforts at the level of all the three socializing institutions viz. family, academic institutions and work organizations can create enlightened individuals.

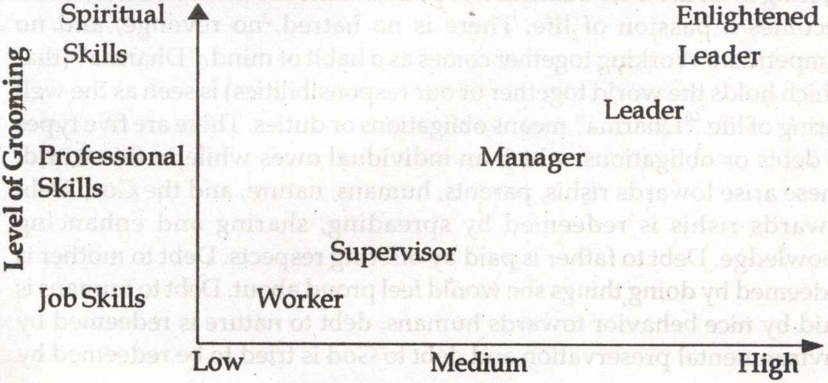
At the level of family, academic institutions and work organizations, the following message should become the central point of attention.

"Each individual is potentially divine." The goal is to manifest divinity within by controlling nature internal and external. We can do so by following the four paths:

- The path of right knowledge
- The path of right action
- The path of devotion, commitment and trustworthiness
- The path of focused attention or concentration.

An enlightened individual is created out of the belief and value system. It is here that the solution lies to the problem of crisis of leadership. The message has to sink in the mind of the individual that each individual is child of the God. Playing small is not the goal of human life. This life is short. Vanities of life are transient. One should learn to work for a larger and holistic purpose in life. Grooming of an individual in such a value system is done best during the formative years of life of an individual. It is therefore; greatly important to orient our educational curricula to let students imbibe higher values of life in their formative years. Indeed, this is a radical shift in the mental thought process of individuals. But humanity does not have much hope without adopting these radical ideas.

The model below shows outcomes of varying intensity of grooming and the various levels of grooming in the context of an organization:



Intensity of grooming shows efforts made in the grooming process. Levels of grooming shows the types of skills imparted to individuals. Job level skills create competency to perform given jobs and tasks efficiently. Professionally level skills require mentorship and result into higher professional achievements, which enable an individual to perform managerial level assignments in an organization. Acquisition of spiritual skills raises an individual's capacity to a much higher level. These skills can be acquired with the blessings of "Guru" or through constant individual efforts for achieving spiritual insights. Vision, values and relationships improve vastly when spiritual insights are gained. When spiritual skills are gained, an individual develops unitive and harmonious relationship with the entire cosmos. One feels integrated with the world around. Individual gets integrated not only with the self but also with one's family, organization, society and the whole cosmos. For such an evolved individual, integration of various branches of knowledge or integration with races, religions, ethnic entities, various nations and people of the world becomes a possibility. It is through karmayogi leaders of such qualities that India can achieve transformation in her fate.

The use of word "Spirituality" above requires more elaboration. Spirituality is a concept of imbibing higher values in life. It is a higher state of consciousness. Unitiveness or integration is the essence of spirituality. It is the negation of fragmentation. It is a state of spiritual blessedness in which an individual believes in oneness of all beings. Entire cosmos is seen as the manifestation of the divine power. When spirituality dawns, authoritarianism vanishes. Actions become an offering to God. Fuller utilization of potentialities hidden in the individual becomes a passion of life. There is no hatred, no revenge, and no competition. Working together comes as a habit of mind. "Dharma" (that which holds the world together or our responsibilities) is seen as the well spring of life. "Dharma" means obligations or duties. There are five types of debts or obligations, which an individual owes while in this world. These arise towards rishis, parents, humans, nature, and the God. Debt towards rishis is redeemed by spreading, sharing and enhancing knowledge. Debt to father is paid by offering respects. Debt to mother is redeemed by doing things she would feel proud about. Debt to humans is paid by nice behavior towards humans, debt to nature is redeemed by environmental preservation and debt to God is tried to be redeemed by prayer.

In a state of spiritual blessedness, an individual does not remain the doer. Doer is He alone- the cosmic divine power whose manifestation is this whole world - all the beings living and non-living - all the minerals, mountains, rivers, vegetation, living and non living objects. The whole world is seen as a fraternity. Love and respect for all flows as a natural instinct. Spiritually oriented individual works for the well being of all. He does not treat anyone with indignity or disrespect. He seeks for the welfare of all. The habits of mind of a spiritually oriented individual are humility, purity of heart, contentment, truthfulness, honesty, non-stealing and self-restraint. Spiritual orientation means giving up greed, anger, arrogance, lust, attachment and envy. Spirituality is a state of blessedness, serenity and calmness. Ideas such as "How can I contribute?" "How can I help?" dominate the mind of a spiritually oriented person in an instinctive way. "Dharma" is the same thing as spirituality. It is the base on which life stands. Without "Dharma", we all get destroyed. It is with "Dharma" that enlightenment dawns. "Dharma" is what sustains the world.

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IN THE REALM OF BELIEF, SPIRITUALITY & INEXPLICABLE PHENOMENON

"Intuition, faith and emotion are powers of equal or greater importance than reason."

There are many are hypothesis on why humans behave the way they do. Maslow's need hierarchy is one of them. Reward – cost model is yet another framework, which helps us to understand human behaviour and the behaviour of societies. Nature vs nurture theory provides interesting insights on human behaviour. Another interesting hypothesis states three major factors "human behaviour is caused, goal directed, and motivated" as an explanation for human behaviour.

In all the above hypotheses, the belief system of an individual plays a role in behaviour. Interestingly, belief system of each individual differs and that explains, at least, in part, the cause why humans differ in their behaviour.

In the realm of beliefs, we have sameness and differences. Famous philosopher Immanuel Kant said that if people do not believe in God and have no faith in life after death, then there is no basis for ethical behaviour by them. Religion provides faith system to individuals. But, human quest for searching truth with the help of logic and science brings about changes in beliefs and values. Here we explain human understanding about some of the more spectacular and inexplicable phenomenon of the universe such as spirituality, consciousness, gravity, God, reincarnation, life after death, existence of life beyond our earth, faith healing, UFO s, out of body travel, powers of dream, astrology, etc. We get into these areas because our understanding about these influences belief system of individuals. Human curiosity about these matters is, of course, immense. But, human understanding about these seems to be in a state of infancy. About 170 years ago, famous French mathematician and astronomer Laplace observed that "humans are far from knowing all the forces of nature and their various modes of action. It would be unworthy of the philosopher to deny phenomenon simply because they are inexplicable at the present state of our knowledge."

Science and technology has made tremendous progress. More recently, the world's first cyborg has come up which has a 4000 miles long nervous system. Professor Warwick has evolved a microelectrode array, which is connected to his nervous system. The nervous system is linked to the Internet. From New York City he can send his brain signals to the U.K.and is able to operate a robotic at such a far distance. Warwick could switch the lights in this way and he could sound alarms and has moved a wheelchair in a distantly located city just by thinking about it. The possibility of the nervous system getting linked to the Internet can open up the possibility of downloading information on any subject direct into our brain and thus obviating the need for colleges and universities. Scientists are visualizing that death is a biological puzzle, waiting to be solved. Whenever an individual gets tired of one's present body, all that one may be required to do is to arrange to get a chip transplanted into another one so that soul changes bodies similarly as one casts away worn out clothes.

Powers of mind and spirit may unravel more in times to come. Death may come to an end and a socioeconomic upheaval of far reaching significance may take place. Let us have a closer look at some of the inexplicable phenomenon in this world and a cross section of viewpoints held about them in our contemporary world.

Astrology

Astrology is the belief that the movements of the sun, the planets and the stars influence events on earth. Most newspapers in India carry horoscope columns. Situation in other parts of the world, including USA, is not different. Human temptation to read future in the skies remains undiminished even in our scientifically advanced age. It seems that there shall always remain persons holding belief in astrology.

If astrology is true, children born at identical times should all lead parallel lives. But, this is not true. Children born at identical times in a rich and poor family lead altogether different kinds of life. In astrology, planets are said to exert their influences at the time of birth, but doctors, nurses and equipments in the delivery room exert much more influence. Is not the moment of conception a more appropriate time when stars can intervene? Moreover, problem is caused due to discovery of new planets. Uranus, Neptune and Plato were discovered in 1781, 1846 and 1930 respectively. Influence of these planets poses a difficult problem on scientific approach and it would be better if time and energy are not wasted on these. Did the victims of Nazism share similar horoscopes? Are horoscopes of the victims of an aeroplane accident the same?

In 1976, a group of 186 scientists, who included 18 Nobel Prize winners, declared that astrology was utterly without scientific merit. Some people hold the view that astrology, alchemy and Vedic science are at par and are not at all based on scientific approach and it would be better if time and energy are not wasted on these.

The fact of life is that there is an increased interest in astrology. It is said that the sun, the planets and the stars do influence human life. But, our knowledge about the universe is poor. Astrology which is in use is based on arbitrary rules which were established thousands of years ago. Moreover, stars incline but do not compel. There are plenty of instances which establish predictive power of astrology. William Lilly was brought before Parliament in Britain for his accurate prediction of both the plague and the great fire of London Most marriages in India are guided by astrological help. People seem to have succumbed to the hallucination of astrology on a massive scale throughout the world.

Prophesies by Nostredame (1503-66) and others

Saint poet Surdas in India had predicted an event resembling attack on twin towers of New York City of USA. Nostredame predicted the great fire of 1667 in London. He had predicted death of King Henry II four years before the occurrence of the event. King Henry died in 1559. In 1661 Englishman George Fax predicted plague that swept London in 1665. Assassination of President Lincoln was predicted by Daniel Home at Dieppe, France, in 1863.In 1853,a nine year old boy predicted cholera epidemic within two months. In Feb 1914, Sir Arthur Conan Doyle received a message from an Australian medium that before the year 1914 has run its course, Europe will be deluged in blood.In his book "Futility", Morgan Robertson predicted in great and telling detail the sinking of the ship "Titanic" 14 years in advance. Mrs. Dixon had predicted assassination of President Kennedy some 13 years before the event. End of world was predicted to take place in the year 1953 but it did not materialize. In my personal experience, I know my father's friend Shri Balram, who had predicted his own death several months in advance to me while he came to see me off at the railway station. I did not see any signs of failing health in him when he had made the premonition.

Dreams

Abraham Lincoln saw his own coffin in a dream only a few days before he was murdered. About Adolph Hitler it is said that he saw in a dream that he was buried by huge mounds of earth and molten iron. He moved away from the place where he was sleeping after seeing the dream. Only minutes afterwards, there occurred a huge explosion, in which the persons who had been sleeping with him, were buried and killed.

Psychologist Freud viewed dreams as "the royal road to unconscious". In his opinion, dreams are a manifestation of long buried impulses and conflicts lurking in consciousness. He said that forbidden sexual longings of childhood days got expression in the form of dreams.

Do Animals Have ESP (Extrasensory Perception)?

Stories of puzzling animal behaviour are afloat. Pets are reported to have discovered their masters in places, which they had never travelled. Animals predicted impending natural disaster. They are reported to have sensed their own death or that of their own master's remaining hundreds of miles away.

Certain animals make extraordinary use of the five sense organs eyes, nose, ear, tongue and skin. Certain animals possess senses that humans do not have.

The bat flies in dark by means of echo location. It sends out high-pitched squeaks and listens for the echoes that reverberate from objects which lie in its sonar path. Knife fish generates an electric field, which enables it to detect its prey.

In an exhaustive study on behaviour of animals, it has been found that animals could react in advance to the return of their master. Ability to foresee impending danger has also been noticed. Animals also come to know the death of master at a distance. The ability of some creatures to return home through unfamiliar territory is quiet interesting. Pigeons are released at some place. But, after flights of several thousands of miles, they could come back to their roost. Cats and dogs are known to find way back home without visible help from identifiable sources. There is possibility of some psychic communication between animal and owner. Animals are known to be potential predictors of earth quacks. It is said that US President Abraham Lincoln's dog began howling and racing short before he was assassinated.

Common Pool of Knowledge (common knowledge)

There is evidence that puzzles solved at the end of the day are cracked easily compared to morning hours just after their publication in the newspaper. The reason seems to be that as thousands of people have cracked the puzzle in the morning hours, it has become part of common pool of knowledge (or common knowledge) which is available to those (through cosmic spread) who are attempting the puzzle in evening hours.

Cheop's Pyramids

This Pyramid was built in 2570 BC. It is the rest place of Egyptian King Cheops. He ruled for 22 years. His rule ended some 12 centuries before Tutankhamen. It is said that pyramids were astronomical observatories, they are a key to lost source of energy or legacy of visitors from outer space. They are taller than a 40-storey building. It took 20 years to build them. It consumed labour of one-lakh men a year. Individual blocks are so well fitted together that it would be difficult to insert the blade of a knife into their mortar less seams. Scholars of Egypt are sure that 35 traditional Pyramids were built as tombs and nothing more should be read into Pyramids. King Cheops was not entombed in this fabulous monument. This is a mystery.

Cause and Effect

Swiss psychologist Carl G Jung with the assistance of Nobel Prize Winning physicist Wolf gang Pauli published a theory suggesting that though most people understand events in terms of cause and effect or in terms of day today experiences, but it is just possible that there are some different forms of space and time in existence. Therefore, coincidences might be related in some unknown ways.

Universe

Universe contains trillions and trillions of stars. The estimated figure is one followed by 20 zeroes. This figure divided by the present population of the world works out to be 16.67 crores. Several of the stars are like our sun and have their own planetary systems. Possibility of existence of some form of life, intelligence and civilization is huge. Number of planets with such civilization range from 50,000 to one hundred crore or even more.Our Milky Way galaxy alone may have 250 billion stars. Around a million of these may have planets having some form of civilization. Existence of extraterrestrial intelligence in the universe is a certainty, though there seems to be no trace of extraterrestrial life in our solar system.

Decision Making and the Role of ESP (Extra Sensory Perception)

Hilton, creator of the vast Hilton Hotel empire said -"I know when I have a problem and have done all I can -thinking, figuring, planning - I keep listening in a sort of inside silence till something clicks and I feel a right answer."

Spirituality

Oxford dictionary defines spiritualism as "belief in the possibility of receiving messages from the spirits of the dead and practices based on this belief." Chambers's dictionary defines spiritualism as "the philosophical doctrine that nothing is real but soul or spirit: the doctrine that spirit has a real existence apart from matter." The term "spiritualism" has varied interpretations in various religious faiths. Vedas, the most ancient text in the world, hold that the divine power or consciousness pervades entire cosmos. When this consciousness makes body as its abode, it is called "jivatma" or soul. When "jivatma" leaves body, it merges into divine power or cosmic consciousness. Brahma "is the power that pervades entire cosmos" and "jivatma" is a part of it. Only so long as "jivatma" resides in body, it is called so. When "jivatma" (soul) leaves body, it is called "atma." Human intellect is not capable of comprehending the true nature of "atma". "Atma" is more subtle and beyond human intellect. This idea can be compared with the following suggestion of William James who is a pioneer thinker in philosophy and psychology from the USA. He says "there existed a continuum of cosmic consciousness, against which our individuality builds but accidental fences, and into which our several minds plunge as into a mother -sea or reservoir." In Vedanta, spirituality is defined as reverence and respect for all creatures.

Psychiatrist Dr. Venkola Rao, who recently won B.C. Roy award in India for contribution to science, holds that spiritual practices have a curative effect on ailing. Enlightened state achieved by a yogi while in meditation has been scientifically studied. A dye was injected into yogi's system and scientist followed closely the areas in brain which got stimulated as the yogi went into deeper stages of meditation. It was concluded that a state of spiritual bliss obtained by the yogi was no different from a drug induced impact of ecstasy. Spiritually induced state was relaxing and palliative and auto induced whereas the drug induced individual almost always produced bad side effects, sometimes even causing fatal injury. Cardiologists also suggest that patients should take to meditation in order to achieve relaxation. No one now questions the fact that the practice of meditation can do a lot of good.

Skeptics hold those beliefs such as reincarnation, existence of life after death in forms such as ghosts and spirits, out of body travel, astrology etc are all ego centric and hallucinatory responses. These ideas insist on man's immortality and put a question mark on finality of death. Andre Beteille says that "search for nuggets of wisdom in Vedic science has little to do with advancement of knowledge and it is driven by false and atavistic sense of national pride."

In summary, it can be said that the unknown or inexplicable phenomenon mentioned in this write-up can't be denied but their existence is not a scientifically verifiable fact as yet. Conversely, it can be said that this phenomenon can not be accepted but their existence cannot be denied also. The issue of their being true or false remains unresolved.

Mr. Stevenson examined 1600 past life claims. His opinion about reincarnations is "we can never show that it does not occur; nor are we ever likely to obtain conclusive evidence that it does occur. All the cases I have investigated so far have some flaws, many of them serious ones. Neither any single case nor all the investigated cases together offer anything like a proof of reincarnation. They provide instead a body of evidence suggestive of reincarnation that appears to be accumulating in amount and quality."

From practical point of view, philosophy of Vedanta, usefulness of meditation, power of faith in divinity are unassailable ideas. Famous scientist Albert Einstein had reached the conclusion that this world may be an accident and in that case he was a part of the accident, but as he came to know more about the laws of nature his faith in existence of divine power became more established.

Experiences of Astronauts from Space

Apollo 14 astronaut Edgar D. Mitchell exclaimed as follows upon seeing planet earth from the depth of space:

"A blue and white jewel suspended against a velvet black sky." He further says "the presence of divinity became almost palpable and I knew that life in the universe was not just an accident based on random process. This knowledge came to me directly- noetically." To him it was "instant global consciousness."

Sample the following observations of Astronaut Eugene Cernan regarding his experience from moon.

"I could watch the earth rotate on its axis."

"I came to the conclusion very quickly that there are things that science just can not explain; that the earth was too beautiful and moving just too perfectly and logically to have just happened by accident."

"There must be a creator.A creator who stands far above all religions. A creator who put a small part of the universe together that I was privileged to see."

"When you go to the moon, you have no other choice than to believe in a creator. There is no other explanation."

"When you are standing on the moon, it is almost like sitting on God's front porch, looking back home at the earth."

"My experience can't be explained with words, but with feelings. You can only feel it."

"You can literally hide the earth with the palm of your hand, or even a thumb. It is so dramatic. And the earth is four times the size of the moon."

"The reality of my life was not the moon, but my life back on earth. Here, on the moon, I was living a temporary dream."

According to a study in USA, 95% of Americans say they believe in God. Interest in spirituality is growing all over the world. Sale of books on philosophy and on eastern religions is on the rise. People are driving towards the belief that "spirituality "and "meaning "are important, religion is not. Even in the world of business, there is yearning towards spirituality. There are pragmatic reasons why businessmen are driven towards spirituality. Faith works and its impact is bigger than that of reason.

Core principles of spirituality are the belief that all individuals have dignity, that we are all interconnected and that a transcendent being or force defines purpose in human affairs. One can get best from people when people respect one another and promote learning and listening up and down the ranks. They have a mission that transcends the bottom line. And, this attitudinal transformation is made possible through spirituality. That is why, a management Professor from a university in USA says, "Spirituality" is in convergence with all the cutting edge thinking in management and organizational behaviour.

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APPENDIX-A

NUGGETS OF WISDOM

Positive thoughts create positive wave lengths. The greatest discovery of mankind is that a human being can alter his life by altering his attitude. Below we produce some of the great ideas to help you maintain positive frame of mind.

- Let us choose our enemy well, for he is who we will become-Martin Sheen
- If a person feels insecure from inside he becomes spiteful, revengeful, venomous, and hateful towards others.A person who is self confident and who feels secure would bear no grudges and will not harbor feelings of ill will towards others.
- Master strategists of yore would tell you that good warriors learn from their mistakes, truly great ones win without fighting.
- If there is no love, there will be no peace.
- I do not know the key to success, but the key to failure is trying to please everybody.- Bill Cosby
- Things in this world are as they ought to be.Events are not good or bad per se. They unfold as per the divine plan.Only you can feel miserable or happy at it.That is your response and choice.
- Hot heads and cold hearts can not solve problems.These can only complicate the situation.
- The meek shall inherit the earth -but not the mineral rights-J Paul Getty

- There is no place for a selfish and lazy person even in the hell.
- If a person can not reason, he is a fool.If a person does not reason, he is a slave.If a person will not reason, he is called a bigot.
- I would never die for my beliefs because I might be wrong.-Bertrand Russel
- Allah is the cause of all the causes.
- It is nice to be important, but it is more important to be nice.
- It is not good to be too good.-GB Shaw
- When wisdom merges with house toil, one celebrates the birth of a leader.
- Every form of addiction is bad, no matter whether the narcotic be alcohol or morphine or idealism. -Carl Jung
- Creativity, integrity, and autonomy should not be sacrificed for money and status
- A fool and his money get lot of publicity.
- Try to become a man of value, not a man of success-Albert Einstein
- The world is a dangerous place to live, not because of the people who are evil, but because of the people who do not do anything about it.- Einstein
- The art of becoming a wise man is the art of knowing what to overlook
- It is much more secure to be feared than to be loved.
- The way to develop self -confidence is to do the thing you fear and get a record of successful experiences behind you. Nothing succeeds like success.
- Believe nothing, no matter where you read it, or who said it -even if I have said it -unless it agrees with your own reason and your own commonsense- Buddha
- Maturity may be defined as balance between courage and consideration.
- There is nothing so strong or safe, in any emergency of life, as simple truth.

- A fanatic is one who can not change his mind and won't change the subject.
- One man with courage makes a majority.
- You can tell whether a man is clever by his answers. You can tell whether a man is wise by his questions.
- The devils challenged the angels to a game of cricket." But we have got all the cricketers," said the angels."Yes, but we have got all the umpires." said the devil.
- Love of fame is the last thing even the wise give up.
- Yesterday is the past, tomorrow is the future, but today is the gift. That is why it is called the present.
- There is only one corner of the universe you can be certain of improving and that is your own self.
- Be humble, and you will remain entire. Be bent, and you will remain straight.Be vacant, and you will remain full.Be worn, and you will remain new.
- He who strikes terror into others is himself in continual fear.
- Often do the spirits of great events stride on before the events.And in today already walks tomorrow?
- Arguments are to be avoided, they are always vulgar and often convincing.
- Some cause happiness wherever they go; others whenever they go.
- The belief in the possibility of a short decisive war appears to be one of the most ancient and dangerous of human illusions.
- The wrong sort of people is always in power because they would not be in power if they were not the wrong sort of people.
- Nearly all men can stand adversity, but if you want to test a man's character, give him power.
- Learned man is one who kills time in studies.
- In times of darkness, the eye begins to see and it is the only vital hope.

- The ultimate measure of a man is not where he stands in moments of comforts, but where he stands at times of challenge and controversy.
- Reading, after a certain age, diverts the mind too much from it's creative pursuits.Any man who reads too much and uses his own brain too little falls into lazy habits of thinking -Albert Einstein
- Imagination is more powerful than knowledge.-Albert Einstein
- Remember that ethical ends justify the dubious means.Ends justify means sometimes, may be even often times, but not at all times .In exceptional situations, one can be ethically illicit and yet remain trustworthy. Compromise is not merely tactics. It is a responsibility. In the realm of ethics, there are dilemmas and no clear cut answers are available.
- There is a tide in the affairs of men, which, taken at the flood, leads on to fortune; omitted, all the voyage of their life is bound in shallows and in miseries.
- Keep away from people who try to belittle your ambitions.Small people always do that, but the really great ones make you feel that you too, can become great.-Mark Twain
- "Listening is a magnetic and strange thing, a creative force. The friends who listen to us are those we move toward, and we want to sit in their radius.When we are listened to, it creates us, makes us unfold and expand." Karl Menninger
- Destiny has two ways of crushing us.By refusing our wishes and by fulfilling them -H.F. Amiel
- "Everything that is really great and inspiring is created by the individual who can labor in freedom ".-Albert Einstein
- "Love is a sign from the heavens that you are here for a reason "-J Ohetto
- Talent develops itself in solitude, character in life's stream.-Goethe
- The true measure of a man's wealth is in the things he can afford not to buy.-R.W.Emerson
- "Where there is no vision, the people perish." Hebrew Proverb
- "He who sees a need and waits to be asked for help is as unkind as if he had refused it." Dante

- "It is not easy to see how the more extreme forms of nationalism can survive when men have seen the earth in its true perspective as a single small globe against the stars." Arthur C. Clarke
- Laws not enforced cease to be laws, and rights not defended may wither away.
- The whole secret of life is to be interested in one thing profoundly and in a thousand things well.
- You must do the things you think you can not do –Eleanor Roosevelt
- We must be willing to let go of the life we have planned, so as to have the life that is waiting for us.
- "You must be the change you wish to see in the world "M. K. Gandhi
- "Whether you believe you can do a thing or not, you are right " – Henry Ford
- Education is a companion which no misfortune can depress, no crime can destroy, no enemy can alienate, no despotism can enslave. At home, a friend, abroad, an introduction, in solitude a solace and in society an ornament. It chastens vice, it guides virtue, it gives at once grace and government to genius.Without it what is man? A splendid slave, reasoning savage.
- "It is not your blue blood, your pedigree or your college degree.It is what you do with your life that counts."
- Cultivation to the mind is as necessary as food to the body.
- All men who have turned out worth anything have had the chief hand in their own education.
- Our progress as a nation can be no swifter than our progress in education.The human mind is our fundamental resource.-J.F. Kennedy
- Maturity begins to grow when you can sense your concern for others outweighing your concern for yourself.
- It is the spirit and not the form of law that keeps justice alive.
- Any one who angers you conquers you.Anger is only one letter short of danger.

- Do not undermine your worth by comparing yourself with others. It is because we are different that each of us is special.-Nelson Mandela
- The public is wonderfully tolerant.It forgives everything but genius.
- I would rather have a mind opened by wonder than one closed by belief.
- There may be times when we are powerless to prevent injustice, but there must never be a time when we fail to protest.
- There is nothing to winning really.That is, if you happen to be blessed with a keen eye, an agile mind, and no scruples what so ever.
- You can not go around being what everyone expects you to be, living your life through other people's rules and be happy and have inner peace.- Mark Twain
- Unless it is mad, passionate, extraordinary love, it is waste of your time.-Albert Einstein
- To punish me for my contempt for authority , fate made me an authority myself -Albert Einstein
- One of the strongest characteristics of genius is the power of lighting its own fire -John W Foster
- "The most important thing in the Olympic Games is not to win but to take part, Just as the most important thing in life is not the triumph but the struggle." - Pierre de Couberten
- "I bow before the law of effect and cause." -Prayer of Buddhist sect
- "Trust in God and be true to your self." -Trump
- "Continuous effort-not Strength or intelligence-is the key to unlocking our potential.-Wiston Churchill
- "Know every thing you can about what you are doing".
- "Imagination is more important than knowledge." -Albert Einstein
- "I know the price of success, dedication, hard work and an unremitting devotion to the things you want to see happen"-Frank Lloyd Wright
- "He who looks outside his own heart dreams, he who looks inside his own heart awakens." - Carl Jung

- "A leader has the right to be beaten, but never the right to be surprised."- Napolean
- "To the man who has begun to hate himself, the gate to degeneration has already opened;and the same is true of a nation. Our first duty is not to hate ourselves; because to advance we must have faith in ourselves first and then in God." -Swami Vivekananda
- "Talent develops itself in solitude; character,in life's stream." - Goethe
- "The heart has its reasons of which reason knows nothing." -Blaise Pascal
- "Life is a grindstone .But whether it grinds us down or polishes us up depends on us." -Thomas Holdcraft
- "You believe in the God who plays dice ,and I in complete law and order in a world which objectively exists ,and which I, in a wildly speculative way,am trying to capture ...."- Albert Einstein, letter to Max Born (1944)
- "Morality is the law which is the basis of true religion ."Felix Adler, US reformer and founder of the Ethical Societies

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APPENDIX-B

QUESTIONNAIRE ON PERSONAL EFFECTIVENESS

State on a ten point scale the extent to which the following statements are true in your personal life as at present. One denotes that the statement is least true and ten denotes that it is most true in your life.

1. Do you have a clear vision of what you want to achieve in your life in the near future?
2. Do you feel passionate and enthusiastic about achieving the goals of your life?
3. How strictly you follow the following principle in your life:

   "Focus on doing what you can do well.Do not enter into an area in which you lack the minimum endowments."
4. Are you disciplined in your life?
5. Do you do first things first?
6. Do you assume responsibility and remain proactive?
7. Is there balance in your activities in life? (e.g. between needs of personal care, family work, professional life, social work etc)
8. Do you feel united with the humanity at large?
9. Do you use past experiences, particularly childhood experiences, for greater self awareness in life?
10. Do you discriminate between needs rather than on desires?

11. Do you make every moment in your life count?
12. Do you maintain balance between routine and leisure?
13. Do you chart your own success course (and are not guided by extrinsic standards of success) ?
14. Do you accept failure as an opportunity for change?
15. Do you have good networking and relationships?
16. Are you good in understanding the viewpoint of others?
17. Are you good in developing enduring synergistic alliances?
18. Do you maintain good physical, mental, social, emotional and spiritual health?
19. Do you have the boldness to say "NO" to assert for your rights?
20. Do you believe that success is a journey and not a destination?

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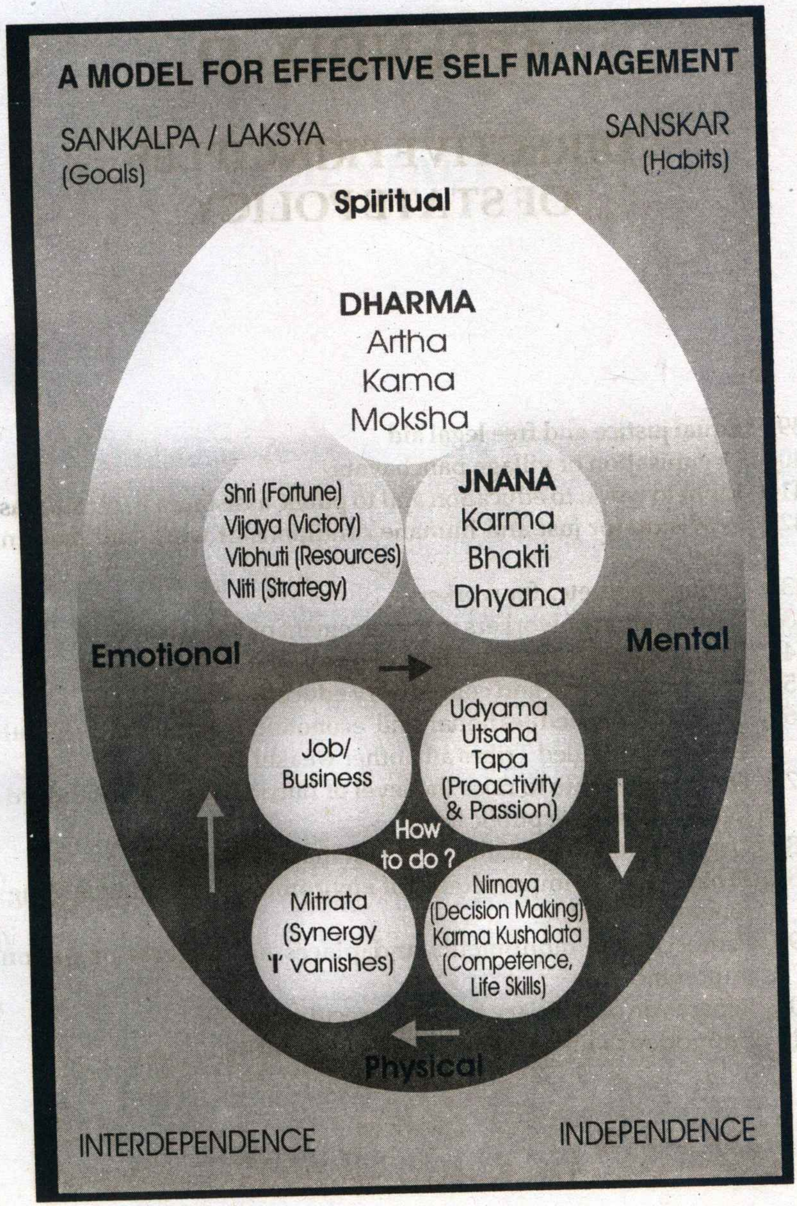
APPENDIX-C



A MODEL FOR EFFECTIVE SELF MANAGEMENT

SANKALPA / LAKSYA
(Goals)
SANSKAR
(Habits)
Spiritual
DHARMA
Artha
Kama
Moksha
Shri (Fortune)
Vijaya (Victory)
Vibhuti (Resources)
Niti (Strategy)
JNANA
Karma
Bhakti
Dhyana
Emotional
Mental
Job/
Business
Udyama
Utsaha
Tapa
(Proactivity
& Passion)
How
to do ?
Mitrata
(Synergy
'I' vanishes)
Nirnaya
(Decision Making)
Karma Kushalata
(Competence,
Life Skills)
Physical
INTERDEPENDENCE
INDEPENDENCE

APPENDIX-D

DIRECTIVE PRINCIPLES OF STATE POLICY

39. Equal justice and free legal aid .
40. Organisation of village panchayats.
41. Right to work, to education and to public assistance in certain cases.
42. Provision for just and humane conditions of work and maternity relief.
43. Living wage, etc., for workers.
43A. Participation of workers in management of industries.
44. Uniform civil code for all the citizens.
45. Provision for free and compulsory education for children.
46. Promotion of educational and economic interests of Scheduled Castes, Scheduled Tribes and other weaker sections.
47. Duty of the State to raise the level of nutrition and the standard of living to improve public health.
48. Organisation of agriculture and animal husbandry.
48A. Protection and improvement of environment and safeguarding of forest and wildlife.
49. Protection of monuments and places and objects of national importance.
50. Separation of judiciary from the executive.
51. Promotion of international peace and security.

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APPENDIX-E

FUNDAMENTAL DUTIES

It shall be the duty of every citizen of India

(a) to abide by the Constitution and to respect its ideals and institutions, the National Flag and the National Anthem;

(b) to cherish and follow the noble ideals which inspired our national struggle for freedom;

(c) to uphold and protect the sovereignty, unity and integrity of India;

(d) to defend the country and render national service when called upon to do so;

(e) to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; and to renounce practices derogatory to the dignity of women;

(f) to value and preserve the rich heritage of our composite culture;

(g) to protect and improve the natural environment including forests, lakes, rivers and wildlife and to have compassion for living creatures;

(h) to develop the scientific temper, humanism and the spirit of inquiry and reform;

(i) to safeguard public property and abjure violence; and

(j) to strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement.

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APPENDIX-F

FUNDAMENTAL RIGHT

Right to Equality

14. Equality before law
15. Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth.
16. Equality of opportunity in matters of public employment
17. Abolition of untouchability
18. Abolition of titles

Right to Freedom

19. Protection of certain rights regarding freedom of speech, etc.
20. Protection in respect of conviction for offences
21. Protection of life and personal liberty
22. Protection against arrest and detention in certain cases

Right against Exploitation

23. Prohibition of traffic in human beings and forced labour
24. Prohibition of employment of children in factories, etc.

Right to Freedom of Religion

25. Freedom of conscience and free profession, practice and propagation of religion
26. Freedom to manage religious affairs
27. Freedom as to payment of taxes for promotion of any particular religion.
28. Freedom as to attendance at religious instruction or religious worship in certain educational institutions.

Cultural and Educational Rights

29. Protection of interests of minorities
30. Right of minorities to establish and administer educational institutions

Saving of Certain Laws

31A. Saving of laws providing for acquisition of estates, etc.

31B. Validation of certain Acts and Regulations.

31C. Saving of laws giving effect to certain directive principles Right to Constitutional Remedies

32. Remedies for enforcement of rights conferred by this Part
33. Power to Parliament to modify the rights conferred by this Part in their application to forces.
34. Restriction on rights conferred by this Part while martial law is in force in any area.
35. Legislation to give effect to the provisions in this Part.

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APPENDIX-G

RIGHTS AND PROTECTION

A. Human Rights and Constitution of India

Article 21 of the Constitution of India is a fundamental right which specifically guarantees the protection of life and personal liberty, and the said Article reads as under: 21. 'No person shall be deprived of his life or personal liberty except according to procedure established by law.'

B. Women and Children and the Constitution of India

Articles 15 (1) and 15 (3) of the Constitution of India make the special provisions in this regard which read as under:

Article 15(1) : The State shall not discriminate against any citizen on the grounds only of religion, race, caste, sex, place of birth or any of them.'

Article 15(3) : 'Nothing in this Article shall prevent the state from making any special provision for women and children.'

C. Special Provisions for Scheduled Castes, Scheduled Tribes and Backward Classes

Articles 15(4), 16(4) and (4A) of the Constitution of India are enabling provisions designed to protect the interests of these groups. Article 15(4) reads:

'Nothing in this Article or in Clause 2 or Article 29 shall prevent the State from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Caste and the Scheduled Tribes'

Article 16 (4) reads : 'Nothing in this Article shall prevent the State from making any provision for the reservation of appointments or posts in favour of any backward class of citizens which, in the opinion of the

State, is not adequately represented in the services under the State.'

Article 16 (4A) reads as under :

'Nothing in this Article shall prevent the State from making any provision for reservation in matters of promotion to any class or classes of posts in the services under the State in favour of the Schedule Tribes which are, in the opinion of the State, not adequately represented in the services under the State.'

D. Rights of Minorities under the Constitution of India

Article 29(1) : 'Any section of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own, shall have the right to conserve the same.'

Article 29 (1) : 'No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of the State funds on grounds only of religion, race, caste, language or any of them.'

Article 30 (1) : 'All minorities whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.'

Article 30 (1A) : 'In making any law providing for the compulsory acquisition of any property of an educational institution established and administered by a minority, referred to in clause (1), the State shall ensure that the amount fixed by or determined under such law for the acquisition of such property is such as would not restrict or abrogate the right guaranteed under the clause.'

Article 30 (2) : 'The State shall not, in granting aid to educational institutions, discriminate against any education institution on the ground that it is under the management of minority, whether based on religion or language.'

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ABOUT THE BOOK

This book is an exploration and interpretation of the principal beliefs and values of a culture which blossomed in the Indian peninsula over the past several millennia. Indian culture is primarily secular in character and is the commonwealth of all the religions of the world. Viewpoint on life in this cultural environment is that observance of Dharma is the essence of life and all life is one.

Our world is unipolar and is converging more towards globalization, industrialization, urbanization and increased impact of media. Status of countries depended in the past firstly on weapons and military strength .Thereafter, emphasis shifted on weapons power as also on economic strength and trade. The trend for the future seems to be the use of culture and values as a means of controlling the minds of the people of the world. This is a different kind of scenario which is building up gradually.We need to enlighten the youth of India with the precious heritage of thoughts and values of ancient Indians so that they can develop an 'out of the box thinking' and can think laterally in a scientific and spiritual way. Blending of the best of the ideas from the East and the West is also done to prepare a new breed of managers who can think positively and live their life consciously and responsibly. Theme of the book seeks to change the mindset of the reader. Our failure in this vital area of imparting education in values and spirituality is fraught with dangerous consequences such as collapse of democracy, spectre of terrorism, destruction of natural environment, or even thermonuclear destruction of the world. India is in an enviable position in that her economy is big, her cultural heritage is alive and her democratic institutions are vibrant. The need is to arrest the downward trend towards decadence. This explains the purpose and nature of the theme covered in the book.

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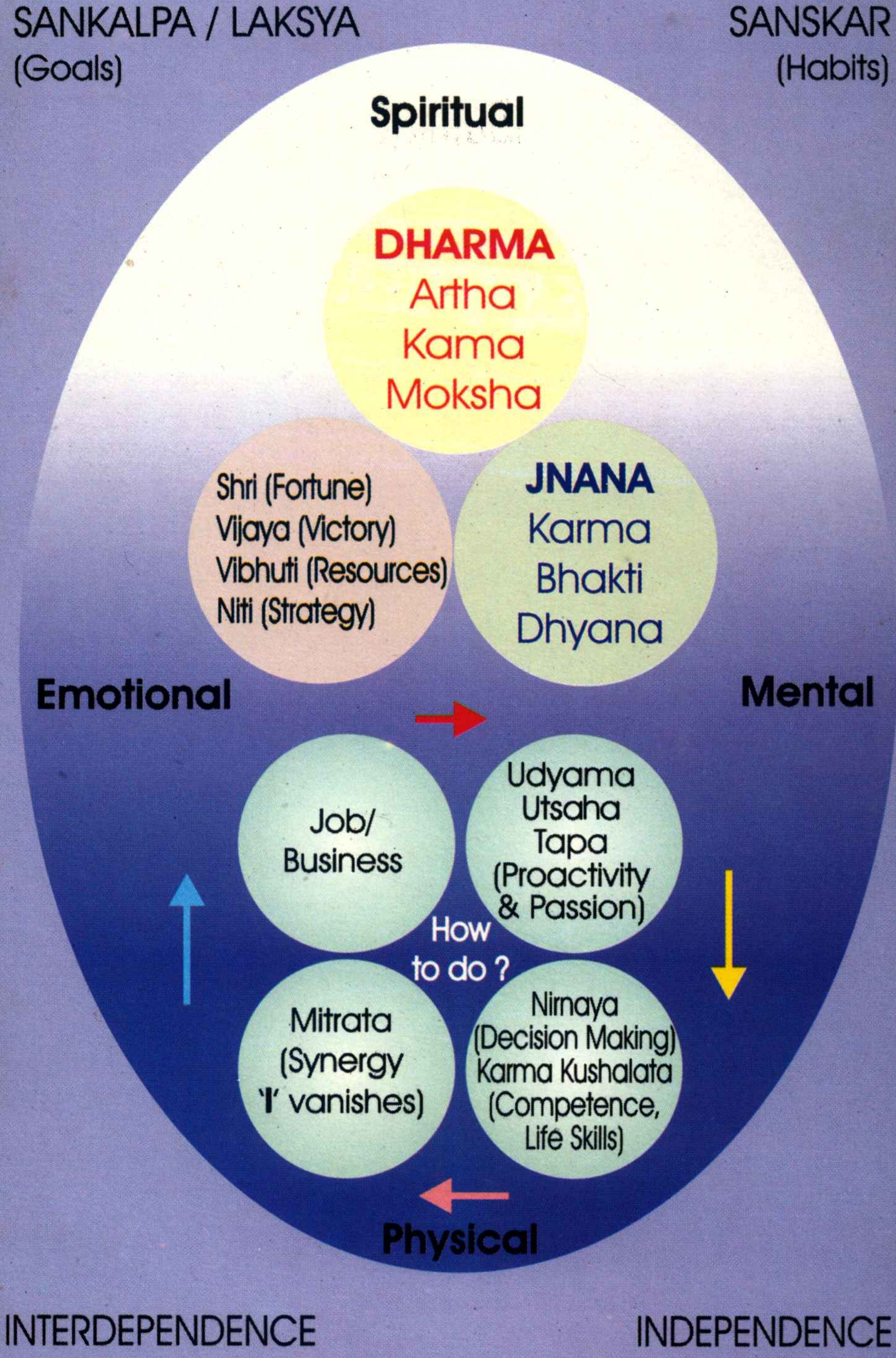

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